

THE
WAY TO CHRIST

DISCOVERED AND DESCRIBED

IN THE FOLLOWING TREATISES.

I. OF TRUE REPENTANCE.
II. OF TRUE RESIGNATION.

|| III. OF REGENERATION.
IV. OF the SUPERSENSUAL LIFE.

Written in the German Language; Anno. 1622;

By JACOB BEHMEN, the Teutonic Theosopher.

Jesus answered and said, I thank thee, O Father, Lord of Heaven and Earth, because thou hast hid these Things from the wise and prudent, and hast revealed them unto Babes.

Even so, Father, for so it seemed good in thy Sight. Matt. xi. 25, 26.

Ye see then your Calling, Brethren; how that not many wise Men after the Flesh, not many mighty, not many noble are called.

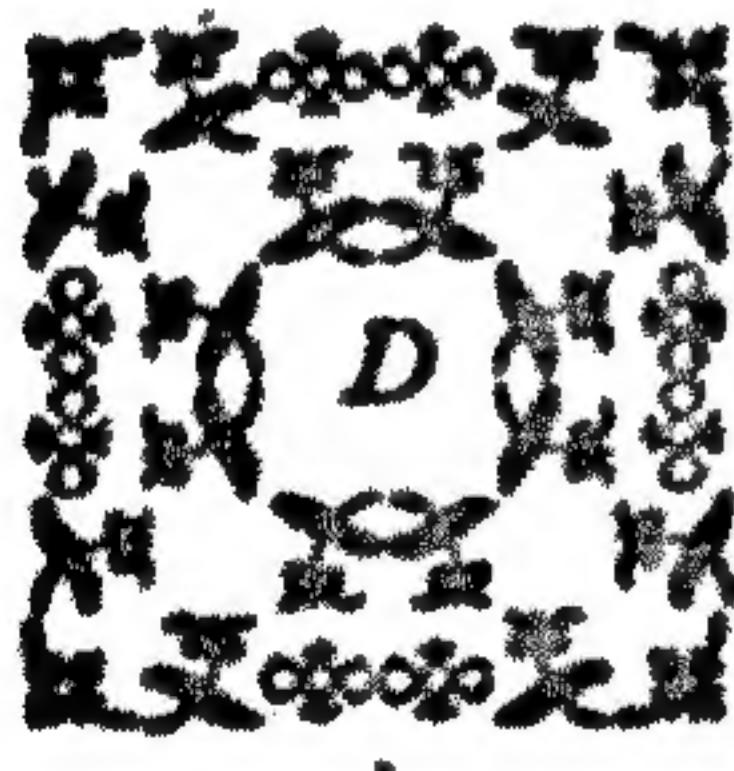
But God hath chosen the foolish Things of the World to confound the wise; and God hath chosen the weak Things of the World to confound the Things which are Mighty.

And base Things of the World, and Things which are despised hath God chosen, yea, and Things which are not, to bring to nought Things that are.

That no Flesh should glory in his Presence. 1 Cor. i. 26, 27, 28, 29.

THE
AUTHOR'S PREFACE

TO THE
READER.

EAR Reader, if thou wilt use this Book aright, and art in good Earnest, thou shalt certainly find the Benefit thereof. But I desire thou mayest be warned, if thou art not in Earnest, not to meddle with the dear Names of God, in and by which the most High Holiness is invoked, moved, and powerfully desired, lest they kindle the Anger of God in thy Soul. For we must not abuse the Holy Names of God. This little Book is only for those that would fain repent, and are in a Desire to begin. Such will find what Manner of Words are therein, and whence they are born. Be you herewith commended to the Eternal Goodness and Mercy of God.

THE

AT THE OFFICE OF THE

SECRETARY OF THE

NAVY DEPARTMENT
WASHINGTON, D. C.
JANUARY 1, 1900
TO THE SECRETARY OF THE
NAVY DEPARTMENT
FROM THE SECRETARY OF THE
NAVY DEPARTMENT
SUBJECT: [illegible]

T H E F I R S T B O O K.

OF

TRUE REPENTANCE:

SHEWING

HOW MAN SHOULD STIR UP HIMSELF

IN

M I N D A N D W I L L,

AND

WHAT HIS EARNEST CONSIDERATION AND PURPOSE SHOULD BE.

T H E F I R S T B O O K

JOHN iii. 13, 14, 5, 6, 7, 8.

Jesus said unto Nicodemus, *Verily, verily I say unto thee, Except a Man be born again, he cannot see the Kingdom of God.*

Nicodemus saith unto him, *How can a Man be born when he is old? Can he enter the second Time into his Mother's Womb and be born?*

Jesus answered, *Verily, verily, I say unto thee, Except a Man be born of Water, and of the Spirit, he cannot enter into the Kingdom of God.*

That which is born of the Flesh, is Flesh; and that which is born of the Spirit, is Spirit.

Marvel not that I said unto thee, Ye must be born again.

The Wind bloweth where it listeth, and thou hearest the Sound thereof, but canst not tell whence it cometh, and whither it goeth: So is every one that is born of the Spirit.

MATTHE. xxvi. 26.

What is a Man profited, if he should gain the whole World, and lose his own Soul? or, What shall a Man give in Exchange for his Soul?

Q U E S T I O N

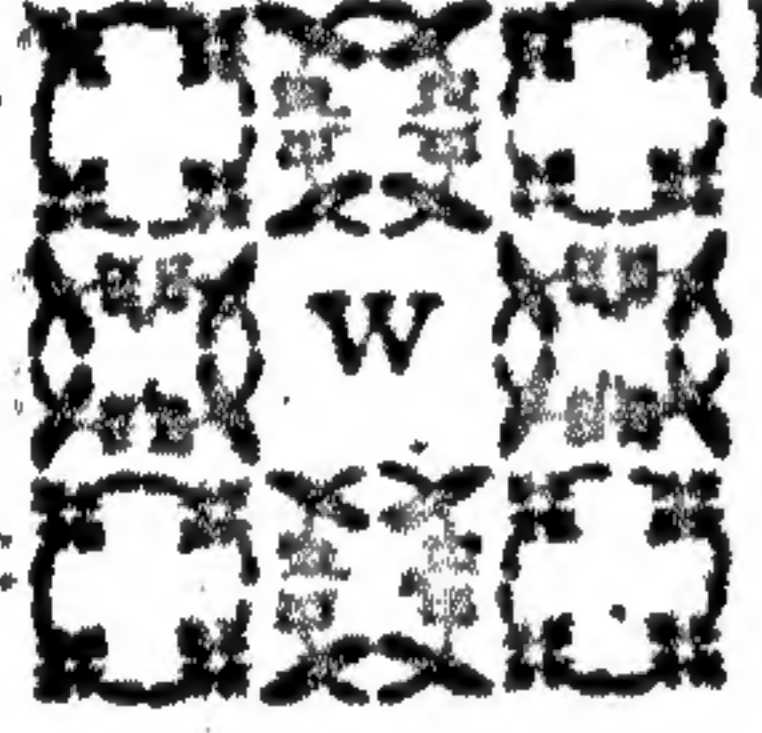
A N S W E R

THE FIRST BOOK

OF

TRUE REPENTANCE.

How Man must stir up himself in Mind and Will; and what his Consideration and earnest Purpose must be, when he will perform powerful and effectual Repentance: And with what Mind he must appear before God, when he would ask, so as to obtain, Remission of Sins.

1.  **W**HEN Man will enter upon *Repentance*, and with his Prayers turn to God, he should, before he beginneth to pray, seriously consider the State of his own Soul. How it is wholly and altogether turned away from God, become faithless to Him, and only bent upon *this temporal, frail, and earthly Life*; bearing no sincere Love towards God and its Neighbour, but wholly lusting and walking contrary to the Commandments of God, and seeking *itself* only, in the temporal and transitory *Lusts of the Flesh*.
2. In the next Place, he should consider that all this is an utter *Enmity* against God, which Satan hath raised and wrought in him, by his *Deceit* in our first Parents; for which Abomination's Sake we must suffer Death, and undergo Corruption with our Bodies.
3. He should consider the *three horrible Chains* wherewith our Souls are fast bound during the Time of this earthly Life.—The first is the severe *Anger* of God, the *Abyss* and *dark World*, which is the *Centre, Root, or constituent Principle* of the Soul's Life. The second is the *Desire of the Devil* against the Soul, whereby he continually sifteth and tempteth it, and without Intermision striveth to throw it from the Truth of God into his own *evil Nature and Element*, viz. into *Pride, Covetousness, Envy, and Anger*; and with his *Desire*, bloweth up and kindleth those *evil Properties* in the Soul, whereby its *Will* turneth away from God, and entereth into *Self*. The third and most hurtful Chain of all, wherewith the poor Soul is tyed, is the corrupt and altogether vain, earthly, and mortal *Flesh and Blood*, full of evil Desires and Inclinations.

Here he must consider that he lyes close Prisoner with Soul and Body in the *Mire* of Sins, in the *Anger* of God, in the *Jaws of Hell*; that the *Anger* of God burneth in him in Soul and Body, and that he is that very loathsome *Keeper of Swine*, who hath spent and consumed his Father's *Inheritance*, namely, the precious *Love and Mercy* of God, with the fatted *Swine* of the Devil in earthly Pleasures, and hath not kept the dear *Covenant* and *Atonement* of the innocent *Death and Passion* of Jesus Christ; which *Covenant* God of mere *Grace* hath given or put into our Humanity, and reconciled us in him. He must also consider that he hath totally forgotten the *Covenant* of holy *Baptism*, in which he had promised to be faithful and true to his *Saviour*, and so wholly defiled and obscured his *Righteousness* with *Sin*, (which *Righteousness* God had freely bestowed upon him in Christ), that he now stands before the Face of God, with the fair Garment of Christ's Innocency which he hath defiled, as a *dirty, ragged, and patched Keeper of Swine*, that hath

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continually eaten the *Husks of Vanity* with the *Devil's Swine*, and is not worthy to be called a *Son of the Father*, and *Member of Christ*.

4. He should earnestly consider that *wrathful Death* awaiteth him every Hour and Moment, and will lay hold on him in his *Sins*, in his *Garments of a Swine-berd*, and throw him into the Pit of *Hell* as a *forsworn Person* and *breaker of Faith*, who ought to be reserved in the dark Dungeon of Death to the *Judgement of God*.

5. He should consider the earnest and severe *Day of God's final Judgement*, when he shall be presented living with his *Abominations* before God's *Tribunal*. That all those whom he hath here offended or injured by Words and Works, and caused to do Evil, (so that by his *Instigation* or *Compulsion* they also have committed Evil), shall come in against him, cursing him before the Eyes of Christ and of all holy Angels and Men. That there he shall stand in great *Shame* and *Ignominy*, and also in great *Terror* and *Desperation*, and that it shall for ever grieve him to reflect that he hath fooled away so *glorious* and *eternal* a State of Salvation and Happiness, for the Pleasure of so *short* a Time; and that he had not taken Care in that *short Time* to secure to himself a Share in the *Communion of the Saints*, and so to have enjoyed with them *Eternal Light*, and *Divine Glory*.

6. He must consider that the ungodly Man loseth his *noble Image*. God having created him in and for His *Image* or creaturely Representation, and gets instead thereof a *deformed* or *monstrous Shape*, like a *bellish Worm* or *ugly Beast*. Wherein he is an Enemy to God, Heaven, and all holy Angels and Men, and that his Communion is, and will be for ever, with the *Devils* and *bellish Worms* in horrible *Darkness*.

7. He must earnestly consider the eternal *Punishment* and *Torture* of the *damned*; how that in eternal Horror they shall suffer *Torments* in their *Abominations* which they had committed here, and may never see the Land of the Saints to all Eternity, nor get any *Ease* or *Refreshment*, as appears by the Example of *Dives* the rich Man.

All this a Man must earnestly and seriously consider, and remember also that God had originally created him in such a fair and glorious *Image*, even in *his own Likeness*, in which *he himself* would dwell. That he created him out of his Goodness, for Man's own eternal Bliss and Glory, to the End that he might dwell with the holy *Angels* and *Children of God* in great *Happiness*, *Power* and *Glory*; in the *Eternal Light*; in the praiseful and melodious *Harmony* of the *Angelical* and *Divine Kingdom of Joy*. Where he should rejoice continually with the *Children of God*, without Fear of any End. Where no *evil Thoughts* could touch him, neither *Care* nor *Trouble*, neither *Heat* nor *Cold*. Where no *Night* is known; where there is no *Day* or limited *Time* any more, but an *everlasting Blessedness*, wherein Soul and Body tremble for Joy. And where he himself should rejoice at the infinite Wonders and Virtues appearing in the Brightness of Colours, and the Variety of Splendor opened and displayed by the Omnipotent Powers and Glories of God, upon the new *crystalline Earth*, which shall be as *transparent Glass*. And that he doth so wilfully lose all this *Eternal Glory* and Happiness for the Sake of so short and poor a *Time*, which even in this State of *Vanity* and *Corruption*, in the evil Life of the voluptuous *Flesh*, is full of *Misery*, *Fear*, and utter *Vexation*; and wherein it goeth with the *Wicked* as with the *Righteous*, as the one must die, so must the other; only the Death of the Saints is an Entrance into the *Eternal Rest*, while the Death of the Wicked is an Introduction into the *Eternal Anguish*.

8. He must consider the *Course of this World*, that all Things in it are but a *Play*, wherewith he spends his Time in such *Unquietness*; and that it goes with the *Rich* and *Mighty* as with the *Poor* and the *Beggar*. That all of us equally live and move in the four Elements; and that the hard-earned Morsel of the *Poor* is as relishing and savoury to him in his *Labour*, as the Dainties of the *Rich* are to him in his *Cares*. Also, that all of us subsist by one Breath, and that the *rich Man* hath nothing but the *Pleasures of the*

Of True Repentance.

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Palate and the *Lust of the Eye*, for a little while more than his poor Neighbour, for the End of both is the same. Yet for this short-lived *Lust's* Sake, many foolishly forego so inconceivable a Happiness, and bring themselves into so extreme and eternal Misery.

In the deep Consideration of these weighty Truths, Man shall come to *feel* in his *Heart* and *Mind*, especially if he at the same Time represent and set before his Eyes *his own End*, a hearty *sighing* and *longing* after the *Mercy* of God, and will begin to bewail his committed Sins; and to be sorry he has spent his Days so ill, and not observed or considered that he stands in this World as in a *Field*, in the growing to be a *Fruit* either in the *Love* or in the *Anger* of God. He will then first begin to find in himself that he has not yet laboured at all in the *Vineyard* of Christ, but that he is a *dry fruitless Branch of the Vine*. And thus in many a one, whom the *Spirit* of Christ touches in such a Consideration, there arises abundant *Sorrow*, *Grief of Heart*, and *inward Lamentation* over the Days of his Wickedness which he hath spent in Vanity, without any working in the *Vineyard* of Christ.

Such a Man, whom the *Spirit* of Christ thus brings into *Sorrow* and *Repentance*, so that his Heart is opened both to know and bewail his Sins, is very easily to be helped. He needs but to draw to himself the *Promise* of Christ, viz. *That God willeth not the Death of a Sinner*, but that he wisheth them *all to come unto him, and he will refresh them*; and, that *there is great Joy in Heaven for one Sinner that repenteth*. Let such a one but lay hold on the *Words* of Christ, and wrap himself up into his *meritorious Passion and Death*.

But I will now speak to those who feel indeed in themselves a *Desire to repent*, and yet cannot come to *acknowledge* and *bewail* their committed Sins. The *Flesh* saying continually to the Soul, *Stay a while, it is well enough*; or *it is Time enough To-morrow*; and when To-morrow is come, then the *Flesh* says again, *To-morrow*; the Soul in the meanwhile, sighing and fainting, conceiveth neither any true *Sorrow* for the Sins it hath committed, nor any *Comfort*. Unto such a one, I say, I will write a *Process* or *Way*, which I myself have gone, that he may know what he must do, and how it went with me, if peradventure he be inclined to enter into and pursue the same; and then he will come to understand what he shall find here afterwards written.

A Process of Repentance; or Way to Conversion.

WHEN any Man findeth in himself by the former or any other Considerations, pressed home upon his Mind and Conscience, a *Hunger*, or *Desire to repent*, and yet feeleth no true *Sorrow* in himself for his Sins which he hath committed, but only an *Hunger*, or *Desire* of such *Sorrow*; so that the poor captive Soul continually sighs, fears, and must needs *acknowledge itself guilty* of Sins before the *Judgement* of God. Such a one, I say, can take no better Course than this, namely, to wrap up his *Senses*, *Mind*, and *Reason* together, and make to himself instantly, as soon as ever he perceiveth in himself the *Desire to repent*, a mighty strong *Purpose* and *Resolution* that he will *that very Hour*, nay, *that Minute*, immediately enter into *Repentance*, and go forth from his wicked Way, and not at all regard the Power and Respect of the World. Yea, and if it should be required, would forsake and disesteem all Things for true *Repentance* Sake; and never depart from that *Resolution* again, though he should be made the Fool and Scorn of all the World for it. But that with the full Bent and Strength of his Mind, he will go forth from the Beauty and Pleasure of the World, and patiently enter into the *Passion and Death* of Christ in and under the *Cross*, and set all his Hope and Confidence upon the Life to come. That even *now* in Righteousness and Truth he will enter into the *Vineyard* of Christ, and do the Will of God. That in the *Spirit* and *Will* of Christ he will begin and finish all

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his Actions in this World, and for the Sake of Christ's Word and Promise, which holds forth to us an *heavenly Reward*, willingly take up and bear every Adversity and Cross, so that he may but be admitted into the *Communion or Fellowship* of the Children of Christ, and in the *Blood* of the *Lamb* Jesus Christ, be incorporated and united unto his *Humanity*.

He must firmly imagine to himself, and wholly wrap up his Soul in this Persuasion, that in such his Purpose he *shall* obtain the *Love* of God in Christ Jesus, and that God will give unto him, according to his faithful Promise, that noble Pledge, the *Holy Ghost*, for an *Earnest*; that, in the *Humanity* of Christ, as to the *heavenly Substance*, he shall be born again in himself, and that the *Spirit* of Christ will renew his Mind with his *Love* and *Power*, and strengthen his weak Faith. Also that in his *divine Hunger* he *shall* get the *Flesh* and *Blood* of Christ for *Food* and *Drink*, in the Desire of his Soul, which hungereth and thirsteth after it *as its proper Nutriment*; and with the *Thirst* of the Soul drink the *Water of Eternal Life* out of the sweet *Fountain* of Jesus Christ, as Christ's most true and stedfast Promise is.

He must also wholly and firmly imagine to himself, and set before him, the great *Love* of God. That *God willetb not the Death of a Sinner*, but that *he repent and believe*; that Christ calleth poor Sinners very kindly and graciously to himself, and will *refresh* them; that *God hath sent his Son into the World, to seek and save that which is lost*, viz. the poor repentant and returning Sinner; and that for the poor Sinner's Sake *he hath given his Life unto Death*, and died for him in our Humanity which he took upon him.

Furthermore, he must firmly persuade himself that God in Christ Jesus will much more readily hear him and receive him to Grace, than he come; and that God in the Love of Christ, in the most dear and precious Name JESUS, *cannot will any Evil*. That there is no *angry Countenance* at all in *this Name*, but that it is the *highest and deepest Love* and *Faithfulness*, the *greatest Sweetness* of the Deity, in the great Name JEHOVAH, which he has manifested in our Humanity, corrupted as it is, and perished as to the *heavenly Part*, which in *Paradise* disappeared through Sin. And he was therefore moved in his *Heart* to flow into us with his *sweet Love*, that the *Anger* of his Father, which was kindled in us, might be quenched and turned into *Love* by it. All which was done for the poor Sinner's Sake, that he might obtain an open Gate of Grace again.

In this Consideration he must firmly imagine to himself that this very Hour and Instant he standeth before the Face of the *holy Trinity*, and that God is really present within and without him, as the holy Scripture witnesseth, saying, *Am not I he that filleth all Things?* And in another Place, *The Word is near thee, in thy Mouth, and in thy Heart.*—Also, *We will come unto you, and make our Abode with you.* And, *Behold, I am with you always, even to the End of the World.* And again, *The Kingdom of God is within you.*

Thus he must firmly know and believe, that with, and in his *Interior* he standeth really before the Face of Jesus Christ, even before the *holy Deity*, on whom his Soul hath turned its Back; and must resolve that he will this very Hour turn the Eyes and Desire of his Soul towards God again, and with the poor, *lost*, and *returning Son*, come to the *Father*. He must, with the Eyes of his Mind cast down in Fear and deepest Humility, begin to *confess his Sins* and Unworthiness before the Face of God in Manner following:

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A short Form of Confession before the Face of God.

Every one, as his Case and Necessity requires, may order and enlarge this Confession as the Holy Ghost shall teach him. I will only set down a short Direction.

O THOU great unsearchable God, LORD of all Things; Thou, who in Christ Jesus, of great *Love* towards us, hath manifested thyself with thy *holy Substance* in our Humanity: I, poor unworthy sinful Wretch, come before thy Presence, which thou hast manifested in the *Humanity* of Jesus Christ, though I am not worthy to lift up mine Eyes to thee, acknowledging and confessing before thee, that I am guilty of Unfaithfulness, and breaking off from thy great *Love* and *Grace*, which thou hast freely bestowed upon us. I have left the *Covenant*, which of mere *Grace* thou hast made with me in *Baptism*, in which thou didst receive me to be a Child and Heir of Eternal Life, and have brought my *Desire* into the Vanity of this World, and defiled my Soul therewith, and made it altogether *beastial* and *earthly*. So that my Soul knoweth not itself, because of the *Mire* of *Sin*; but accounteth itself a strange Child before thy Face, not worthy to desire thy *Grace*. I lye in the *Guilt* and *Filth* of *Sin*, and the Vanity of my corrupt *Flesh*, up to the very Lips of my Soul, and have but a *small Spark* of the *living Breath* left in me, which desireth thy *Grace*. I am dead in *Sin* and *Corruption*, so that in this woeful Condition I dare not lift up mine Eyes to thee.

O God in Christ Jesus, thou who for poor Sinners Sakes *didst become Man* to help them, to thee I complain; to thee I have yet a *Spark of Refuge* in my Soul. I have not regarded thy purchased *Inheritance*, which thou hast purchased for us poor Men, by thy bitter *Death*, but have made myself Partaker of the Heritage of Vanity, in the *Anger* of my Father in the Curse of the Earth, and am ensnared in *Sin*, and half dead as to thy Kingdom. I lye in Feebleness as to thy Strength, and the *wrathful Death* waiteth for me. The *Devil* hath poisoned me, so that I know not my Saviour: I am become a *wild Branch* on thy *Tree*, and have consumed mine *Inheritance* which is in thee, with the *Devil's Swine*. What shall I say before thee, who am not worthy of thy *Grace*? I lye in the *Sleep of Death* which hath captivated me, and am fast bound with *three strong Chains*. O thou *Breaker-through-Death*, assist me, I beseech thee; I cannot, I am able to do nothing! I am dead in myself, and have no Strength before thee, neither dare I for great Shame lift up mine Eyes unto thee. For I am the defiled *Keeper of Swine*, and have spent mine *Inheritance* with the false adulterous Whore of Vanity in the Lusts of the *Flesh*; I have sought myself in my own Lust, and not *thee*. Now in myself I am become a Fool; I am *naked* and *bare*; my *Shame* stands before mine Eyes; I cannot hide it; thy Judgment waiteth for me. What shall I say before thee, who art the Judge of all the World? I have nothing to bring before thee.—Here I stand *naked* and *bare* in thy Presence, and fall down before thy Face bewailing my Misery, and fly to thy great Mercy, though I am not worthy of it; yet receive me but in *thy Death*, and let me but die from my Death in *thine*. Cast me down, I pray thee, to the Ground in my innate *Self*, and kill this *Self* of mine through *thy Death*, that I may live no more to myself, seeing I in myself work nothing but *Sin*. Therefore, I pray thee, cast down to the Ground this wicked *Beast*, which is full of *false Deceit* and *Self-desire*, and deliver this poor Soul of mine from its heavy Bonds.

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O merciful God, it is owing to thy Love and Long-suffering that I lye not already in Hell. I yield myself, with my whole *Will, Senses, and Mind*, unto thy Grace, and fly to thy Mercy. I call upon thee through *thy Death*, from that small *Spark of Life* in me encompassed with *Death* and *Hell*, which open their Throat against me, and would wholly swallow me up in *Death*; upon thee I call, who hast promised that *thou wilt not quench the smoking Flax*. I have no other Way to thee but by *thy own bitter Death and Passion*, because thou hast made our Death Life by thy *Humanity*, and broken the Chains of *Death*, and therefore I sink the Desire of my Soul down into *thy Death*, into the Gate of *thy Death*, which thou hast broke open.

O thou great *Fountain* of the Love of God, I beseech thee, help me, that I may die from my Vanity and Sin in the *Death of my Redeemer, Jesus Christ*.

O thou *Breath* of the great Love of God, quicken, I beseech thee, my weak Breath in me, that it may begin to *hunger and thirst* after thee. O Lord Jesus, thou *sweet Strength*, I beseech thee give my Soul to *drink* of thy *Fountain of Grace*, thy *sweet Water* of Eternal Life, that it may awake from *Death* and thirst after thee. O how extreme fainting I am for Want of thy Strength! O merciful God, do thou turn me, I beseech thee; I cannot turn myself. O thou *Vanquisher of Death*, help me, I pray thee, to wrestle. How fast doth the Enemy hold me with his *three Chains*, and will not suffer the *Desire* of my Soul to come before thee! I beseech thee come and take the *Desire* of my Soul into thyself. Be thou my drawing to the Father, and deliver me from the Devil's Bonds! Look not upon my *Deformity* in standing *naked* before thee, having lost thy Garment! I pray thee, do but thou clothe that Breath which yet liveth in me and panteth after thy Grace; and so shall I yet *see thy Salvation*.

O thou *deep Love*, I pray thee take the *Desire* of my Soul into thee; bring it forth out of the Bonds of *Death* through *thy Death*, in thy Resurrection, in thee. O quicken me in thy Strength, that my *Desire* and *Will* may begin to spring up and flourish anew. O thou *Vanquisher of Death* and of the *Wrath* of God, do thou overcome in me *Self*; break its Will and bruise my Soul, that it may fear before thee, and be ashamed of its *own Will* before thy *Judgement*, and that it may be ever obedient to thee as an *Instrument* of thine. Subdue it in the Bonds of *Death*; take away its Power, that it may will nothing without thee.

O God the Holy Ghost in Christ my Saviour, teach me, I pray thee, what I shall do, that I may turn to thee. O draw me in Christ to the Father, and help me, that now and from henceforward I may go forth from Sin and Vanity, and never any more enter into them again. Stir up in me a true Sorrow for the Sins I have committed. O keep me in thy Bonds. and let me not loose from thee, lest the Devil sift me in my wicked Flesh and Blood, and bring me again into the *Death of Death*. O enlighten thou my Spirit, that I may see the *divine Path*, and walk in it continually. O take *that* away from me, which always turneth me away from thee; and give me *that* which always turneth me to thee; take me wholly from *myself*, and give me wholly to thyself. O let me begin nothing, let me will, think, and do nothing without thee. O Lord, how long! Indeed I am not worthy of that which I desire of thee, I pray thee let the *Desire* of my Soul dwell but in the Gates of thy Courts; make it but a Servant of thy Servants. O preserve it from that horrible Pit, wherein there is no Comfort or Refreshment.

O God in Christ Jesus! I am blind in myself, and know not myself for Vanity. Thou art hidden from me in my Blindness, and yet thou art near unto me; but thy *Wrath* which my *Desire* hath awakened in me, hath made me dark. O take but the *Desire* of my Soul to thee; prove it, O Lord, and bruise it, that my Soul may obtain a Ray of thy sweet Grace.

I lye before thee as a dying Man, whose Life is passing from his Lips, as a *small Spark* going out; kindle it, O Lord, and raise up the Breath of my Soul before thee. Lord,

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I wait for thy Promise, which thou hast made, saying, *As I live, I will not the Death of a Sinner, but that he shall turn and live.* I sink myself down into the Death of my Redeemer Jesus Christ, and wait for thee, whose Word is Truth and Life. *Amen.*

In this, or the like Manner, every one may *confess his Sins*, as he himself findeth on examining his Conscience, what Sins he hath brought his Soul into. Yet if his *Purpose* be truly earnest, to use a Form is needless, for the *Spirit of God*, which at that Instant is in the *Will of the Mind*, will itself make the Prayer for him, in his *Interior*. For it is the *Spirit of God* which in a true earnest *Desire* worketh *Repentance*, and *intercedeth for the Soul before God*, through the *Death of Christ*.

But I will not hide from the beloved Reader, who hath a *Christian Intent*, how it commonly useth to go with those who are in such a firm *Purpose* and *Resolution*; though, indeed, it goeth otherwise with one than with another, according as his *Purpose* is more or less earnest and strong. For the *Spirit of God* is not bound, but useth divers Ways or Processes accordingly as he knoweth to be fittest for every one. Yet a Soldier who hath been in the Wars can tell how to fight and instruct another that may happen to be in the like Condition.

Now when such a Heart with strong *Resolution* and *Purpose* doth thus come before God, and enter into *Repentance*, it happeneth to it as to the *Canaanitish Woman*; that is, it seems as if God would not hear. *The Heart remaineth without Comfort*; its Sins, Follies, and Neglects, also present themselves before it, and make it feel itself unworthy of any. The Mind is as it were *speechless*; the Soul *groaneth* in the Deep; the Heart receiveth nothing, nor can so much as pour forth its *Confession* before God; but it is as if the Heart and Soul were quite shut up. The Soul would fain go towards God, but the Flesh keepeth it captive: The Devil too shuteth it up strongly, and representeth to it the Way of Vanity again, and tickleth it with the Lusts of the Flesh, and saith inwardly to it, *Stay awhile; do this or that first; get a Sufficiency of Money or Goods beforehand, that thou mayest not stand in Need of the World, and afterwards enter into Repentance and an holy Life; it will be Time enough then.*

O how many hundreds perish in such a Beginning, if they go back again into Vanity; and become as young *Grafts* broken off with the Wind, or withered by the Heat!

Beloved Soul, mark: If thou wilt be a *Champion* in thy Saviour Christ against Death and Hell, and wouldst have thy young *Graft* grow, and become a *Tree* in the Kingdom of Christ, thou must go on, and stand fast in thy first earnest *Purpose*. It is as much as thy paternal Inheritance is worth, and thy Body and Soul too, whether thou becomest an Angel in God, or a Devil in Hell. If thou wilt be crowned, thou must fight; thou must overcome in Christ, and not yield to the Devil. Thy *Purpose* must stand firm, thou must not prefer temporal Honour and Goods before it. When the Spirit of the Flesh says, *Stay awhile, it is not convenient yet*; then the Soul must say, *Now is the Time for me to go back again into my native Country, out of which my Father Adam hath brought me. No Creature shall keep me back, and though thou earthly Body shouldest thereby decay and perish, yet I will now enter with my Will and whole Desire, into the Rose-Garden of my Redeemer Jesus Christ, through his Suffering and Death into him, and in the Death of Christ subdue thee, thou earthly Body, that hast swallowed up my Pearl from me, which God gave to my Father Adam in Paradise. I will break the Will of thy Voluptuousness, which is in Vanity, and bind thee as a mad Dog with the Chain of my earnest Purpose; and though hereby thou shouldest become a Fool in the Account of all Men, yet thou must and shalt obey the firm Resolve of my Soul. Nothing shall unloose thee from this Chain, but the temporal Death. Whereunto God and his Strength help me.*

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A short Direction how the poor Soul must come before God again, and how it must fight for the noble Garland; what Kind of Weapons it must use, if it will go to War against God's Anger, against the Devil, the World and Sin, against Flesh and Blood, against the Influence of the Stars and Elements, and all its other Enemies.

BELOVED Soul, there is *Earnestness* required to do this, and not a bare Recital of Words only! No, the *earnest resolved Will* must drive on this Work, else nothing will be effected. For if the Soul will obtain the *triumphal Garland* of Christ from the *noble Sophia*, or *Divine Wisdom*, it must wooe her for it in great Desire of Love. It must intreat her in her most *holy Name* for it, and come before her in most *modest Humility*, and not like a *lustful Bull* or a *wanton Venus*. For so long as any are such, they must not seek these Things; for they shall not obtain them, and though something should be obtained by those who are in such an *impure State*, it would be no more than a *Glimpse* of the *true Glory*. But a *chaste* and *modest Mind* may prevail so far as to have the Soul in its noble Image, which died in *Adam*, quickened in the *heavenly Corporality* as to the *inward Ground*, and the precious *Garland* set upon it. Yet if this should come to pass, it is taken off again from the Soul, and laid by, as a *Crown* useth to be, after a King is once crowned with it; it is then laid by and kept. So it cometh to pass also with the *heavenly Garland* or *Gift*. It is taken from the Soul again, because the Soul is yet encompassed with the *House of Sin*; so that if it should unhappily fall again, its *Crown* might not be defiled. This is spoken plainly enough for the Children that know and have tryed these Things: None of the Wicked are worthy to know more about them.

The Process, or Way.

A MAN must bring a *serious Mind* to this Work. He must come before God with *sincere Earnestness*, *deep Humility*, and *heartly Sorrow* for his Sins, and with a *deliberate* and *firm Resolution*, not to enter any more into the old *broad Way* of *Vanity*. And though the whole World should account him a Fool, and he should lose both Honour and Goods, nay, and the temporal Life also, for the Sake of his *new Choice*, yet he must resolve firmly to abide by it.

If ever he will obtain the *Love* and *Marriage* of the *noble Sophia*, he must make such a *Vow* as this in his *Purpose* and *Mind*. For Christ himself saith, *He that forsaketh not Wife and Children, Brethren and Sisters, Money and Goods, and all that he hath, and even his earthly Life also, to follow me, is not worthy of me*. Here Christ meaneth the *Mind* of the Soul; so that if there were any Thing that would keep the *Mind* back from it, though it should have never so fair and glorious a Pretence or Shew in this World, the *Mind* must not regard it at all, but rather part with it than with the *Love* of the *noble Virgin Sophia*, in the *Bud* and *Blossom* of Christ, in his tender *Humanity* in us as to the *heavenly Corporality*. For this is the *Flower* in *Sbarez*, the *Rose* in the *Valley of Jericho*, wherewith *Solomon* delighted himself, and termed it his *dear Love*, his *chaste Virgin* which he loved; as indeed all other Saints before and after him did; whosoever obtained her, called her his *Pearl*.

After what Manner to pray for it, you may see by this short Direction following. The Work itself must be committed to the *Holy Ghost*, he formeth and frameth the Prayer for the Soul, in every Heart wherein he is sought.

The P R A Y E R.

I, a poor unworthy Creature, come before thee, O *great* and *holy* God, and lift up mine Eyes to thee. Though I am not worthy, yet thy great Mercy, and thy faithful Promise in thy Word, have *now* encouraged me to lift the Eyes of the *Desire* of my Soul up to thee. For my Soul hath *now* laid hold on the Word of thy Promise, and received it into itself, and therewith cometh to thee. And though it is but a *strange Child* which was disobedient unto thee, yet *now* it desireth to be obedient; and doth *now* infold itself with its Desire into that *Word* which became *Man*, which became *Flesh and Blood*, and hath broken Sin and Death in my Humanity. Which hath changed the *Anger* of God into *Love* into the Soul, hath deprived *Death* of his Power, and *Hell* of its Victory over Soul and Body; and hath opened a Gate for my Soul to the clear Face of thy Strength and Power. O *great* and most *holy* God, I have brought the *Hunger* and *Desire* of my Soul into this most *holy Word*, and now I come before thee, and in my *Hunger* call unto thee, thou *living Fountain*, through thy *Word* which became *Flesh and Blood*. Thy *Word* being made the Life in our *Flesh*, I receive it firmly into the *Desire* of my Soul as my own Life; and I pierce into thee with the *Desire* of my Soul through the *Word* in the *Flesh* of Christ; through his holy Conception in the Virgin *Mary*, his Incarnation, his holy Nativity, his Baptism in *Jordan*, his Temptation in the Wilderness, where he overcame the Kingdom of the Devil and this World in the *Humanity*. Through all his Miracles, which he did on Earth; through his Reproach and Ignominy, his innocent *Death* and *Passion*, the shedding of his Blood, wherein God's Anger in Soul and *Flesh* was drowned. Through his Rest in the Sepulchre, when he awaked our Father *Adam* out of his Sleep, who was fallen into a dead Sleep as to the Kingdom of Heaven. Through his Love, which pierced through the *Anger* and destroyed *Hell* in the Soul. Through his Resurrection from the Dead, his Ascension, the sending of the *Holy Spirit* into our Soul and Spirit, and through all his Promises; one of which is, *that thou, O God the Father, wilt give the Holy Spirit to them that ask it, in the Name and through the Word which became Man*.

O thou Life of my *Flesh* and of my Soul in Christ my Brother, I beseech thee in the *Hunger* of my Soul, and intreat thee with all my Powers, though they be weak, to give me what thou hast promised me, and freely bestow upon me in my Saviour *Jesus Christ*, his *Flesh* for Food, and his *Blood* for Drink, to refresh my poor hungry Soul, that it may be quickened, and strengthened in the *Word* which became Man, by which it may long and hunger after thee aright.

O thou deepest Love in the most sweet Name JESUS, give thyself into the Desire of my Soul. For therefore thou hast moved thyself, and according to thy great Sweetness manifested thyself in the human Nature, and called us to thee, us *that hunger and thirst after thee*, and hast promised us *that thou wilt refresh us*. I now open the Lips of my Soul to thee, O thou sweet Truth; and though I am not worthy to desire it of thy Holiness, yet I come to thee through thy bitter *Passion* and *Death*; thou having sprinkled my Uncleanness with thy *Blood*, and sanctified me in thy *Humanity*, and made an open Gate for me through *thy Death*, to thy sweet Love in thy *Blood*. Through thy five holy Wounds, from which thou didst shed thy *Blood*, I bring the Desire of my Soul into thy Love.

O Jesus Christ, thou Son of God and Man, I pray thee receive into thyself thy purchased Inheritance, which thy Father hath given thee. I cry within me, that I may enter through thy holy *Blood* and *Death* into thee. Open thyself in me, that the Spirit of my Soul may reach thee, and receive thee into it. Lay hold on my Thirst in me with thy

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Thirst; bring thy Thirst after us Men, which thou hadst upon the Cross, into my Thirst, and give me thy *Blood* to drink in my Thirst. That my Death in me which holdeth me captive, may be drowned in the *Blood* of thy Love, and that my extinguished or suppressed Image, which as to the Kingdom of Heaven disappeared in my Father *Adam* through Sin, may be made alive through thy powerful *Blood*, and my Soul clothed with it again as with the new Body which dwelleth in Heaven. In which Image thy holy Power and *Word* that became Man dwelleth, which is the *Temple of the holy Spirit*, who dwelleth in us according to thy Promise, saying, *we will come to you, and make our Abode with you.*

O thou great Love of Jesus Christ, I can do no more than sink my *Desire* into thee; thy *Word* which became Man, is Truth; since thou hast bidden me come, now I come. Be it unto me according to thy Word and Will. *Amen.*

A Warning to the Reader.

BELOVED Reader, out of Love to thee, I will not conceal from thee what is here earnestly signified to me. If thou lovest the *Vanity* of the *Flesh* still, and art not in an earnest Purpose on the Way to the *new Birth* or *Regeneration*, intending to become a *new Man*, then leave the above-written Words in these Prayers un-named; else they will turn to a *Judgement* of God in thee. Thou must not take the holy Names in vain, thou art faithfully warned: They belong to the *thirsty* Soul. But if thy Soul be in earnest, it shall find by Experience what Words they are.

A Direction how the Soul must meet its Beloved, when she knocketh in its Center, or Shut-Inner-Chamber.

BELOVED Soul, if thou wilt be earnest without Intermision, thou shalt certainly obtain the Favour of a *Kiss* from the *noble Sophia* (or *divine Wisdom*) in the holy Name JESUS; for she standeth ever before the Door of the Soul, *knocking*, and warning the Sinner of his wicked Way. Now if he once thus desireth her Love, she is ready for him, and *kisseth* him with the Beams of her sweet Love, from whence the Heart receiveth Joy. But she doth not presently lay herself in the *Marriage-Bed* with the Soul, that is, she doth not presently awaken the *extinguished heavenly Image* in herself, which disappeared in *Adam* in *Paradise*. No, there might be Danger to Man in that; for if *Adam* and *Lucifer* fell, having it manifested in them, the same may easily happen to Man, who is still so strongly enthralled in *Vanity*.

The Bond of thy Promise must be firm and stedfast. Before she will *crown* thee, thou must be tempted and tryed: She taketh the Beams of her Love from thee again, to see whether thou wilt prove faithful; also she letteth thee stand as it were aloof, and answereth thee not so much as with one Look of her Love. For before she will *crown* thee thou must be *judged*, that thou mayest taste the bitter *Potion of Dregs*, which thou hast filled for thyself in thine Abominations. Thou must come before the Gates of *Hell* first, and there shew forth thy Victory for her in her Love, in that Strength wherewith she upheld thee in Opposition to the Devil's malign Influence.

Christ was tempted in the Wilderness; and if thou wilt put on him, thou must go *through* his whole Progress or Journey, even from his Incarnation to his Ascension. And though thou art not able, nor required to do that which he hath done; yet thou must enter wholly into his *Process*, and therein die continually from the Corruption of the Soul. For the *Virgin Sophia* espouseth not herself to the Soul, except in this Property, which springeth up in the Soul through the *Death* of Christ, as a new Plant standing in Heaven.

The *earthly Body* cannot comprehend her in his Life-time, for it must first die from the corruptible Vanity; but the *heavenly Image* which disappeared in *Adam*, viz. the true *Seed of the Woman*, wherein God became Man, and into which he brought his living Seed, the *heavenly Substantiality*, is capable of the *Pearl*, after the Manner wherein it came to pass in *Mary*, in the *End or Fulfilling* of the Covenant.

Therefore take heed what thou doest: When thou hast made thy Promise, keep it; and then she will *crown* thee more readily than thou wouldst be *crowned*. But thou must be sure when the Tempter cometh to thee with the Pleasure, Beauty, and Glory of the World, that thy Mind reject it, and say, *I must be a Servant and not a Master in the Vineyard of Christ; I am but a Steward of God in and over all that I have, and I must do with it as his Word teacheth me; my Heart must sit down with the simple and lowly, in the Dust, and be always humble*. Whatsoever State and Condition thou art in, *Humility* must be in the Front, or else thou wilt not obtain the *noble Virgin* in Marriage. The Free Will of thy Soul must stand the Brunt as a Champion; for if the Devil cannot prevail against the Soul with Vanity, nor catch it with that Bait, then he cometh with its *Unworthiness* and *Catalogue of Sins*. And there thou must fight hard, and the *Merits* of Christ must be set in the Front, or else the Creature cannot prevail against the Devil. For in this Conflict it goeth so terribly with many a poor Sinner, that *outward Reason* thinketh him to be distracted, or possessed by an *evil Spirit*. The Devil defendeth himself so horribly in some, especially if he hath had a great *Fort of Prey* in them, that he must be stoutly assaulted before he will depart and leave his *Castle*. In this Kind of Combat *Heaven* and *Hell* are fighting one against the other.

Now if the Soul continue constant, and getteth the Victory over the Devil in *all* his Assaults, disesteeming all temporal Things for the Love of its *noble Sophia*, then the *precious Garland* will be set upon it for a Token or Ensign of Victory.

Here the *Virgin*, (which manifesteth herself in the dear Name of JESUS CHRIST, the *Treader upon the Serpent*, *God's Anointed*) cometh to the Soul, and kisseth it with her sweetest *Love* in the *Essence* most inwardly, and impresseth her *Love* into its *Desire* for a Token of Victory. And here *Adam* in his *heavenly Part* riseth again from *Death* in Christ. Of which I cannot write; for there is no Pen in this World that can express it: It is the *Wedding of the Lamb*, where the noble *Pearl* is sown with very great Triumph; though in the *Beginning* it be *small as a Grain of Mustard-Seed*, as Christ saith.

Now when the *Wedding* is over, the Soul must take heed that this *Pearl-Tree*, or *Tree of Faith* spring and grow, as it hath promised the *Virgin*; for then the Devil will presently come with his furious Storm, the ungodly People, who will scoff at, contemn, and cry down this Way for *Madness*; and then a Man must enter into the Process of Christ, under his *Cross*. Here it will appear indeed and in Truth, what Sort of a *Christian* he is. For he must suffer himself to be proclaimed a *Fool* and ungodly *Wretch*; nay, his greatest *Friends*, who favoured him, or flattered him in the Lusts of the Flesh, will now be his *Enemies*, and though they know not why, will *bate* him. Thus it is that Christ hideth his *Bride* wholly under the *Cross*, that she may not be known in this World: The Devil also striveth that these Children may be *bidden* from the *World*, lest haply many such *Branches* should grow in that Garden which he supposeth to be his.

This I have set down for the Information of the Christian-minded Reader, that he may know what to do, if the same should befall him.

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A very earnest Prayer in Temptation,

Against God's Anger in the Conscience; and also against Flesh and Blood, when the Temptation cometh to the Soul, and wrestleth with it.

MOST deep Love of God in Christ Jesus, leave me not in this Distress. I confess I am guilty of the Sins which now rise up in my *Mind* and *Conscience*; and if thou forsake me, I must perish. But hast thou not promised me in thy Word, saying, *If a Mother could forget her Child*, which can hardly be, yet *thou wilt not forget me*? Thou hast set me as a *Sign* in thine Hands, which were pierced through with sharp Nails, and in thy open Side whence *Blood* and *Water* gushed out. Poor Wretch that I am! I am caught in thy *Anger*, and can in my *Ability* do nothing before thee; I sink myself down into thy *Wounds* and *Death*.

O great Mercy of God, I beseech thee deliver me from the Bonds of Satan. I have no Refuge in any Thing, but only in thy *holy Wounds* and *Death*! Into thee I sink down in the *Anguish* of my *Conscience*, do with me what thou wilt. In thee I will now live or die, as pleaseth thee, let me but die and perish in thy *Death*; do but bury me into thy *Death*, that the *Anguish* of *Hell* may not touch me. How can I excuse myself before thee, that knowest my *Heart* and *Reins*, and settest my Sins before mine Eyes? I am guilty of them, and yield myself unto thy *Judgement*; accomplish thy *Judgement* upon me, through the *Death* of my Redeemer Jesus Christ.

I fly unto thee, thou righteous Judge, through the *Anguish* of my Redeemer Jesus Christ, when he did sweat the bloody Sweat on the *Mount of Olives* for my Sake, and was scourged by *Pontius Pilate* for me, and suffered a Crown of Thorns to be pressed upon his Head, so that his *Blood* came forth.

O righteous God, hast thou not set him in my Stead? He was innocent, but I guilty, for whom he suffered, wherefore should I *despair* under thy *Wrath*? O blot out thy *Anger* in me through *his Anguish*, *Passion* and *Death*; I give myself wholly into *his Anguish*, *Passion* and *Death*; I will stand still in *his Anguish* and *Passion* before thee; do with me what thou pleasest, only let me not depart from *his Anguish*. Thou hast freely given me *his Anguish*, and drowned thy *Wrath* in *him*: And though I have not accepted it, but am departed from him and become faithless, yet thou hast given me this precious Pledge in my *Flesh* and *Blood*. For he hath taken my *Flesh* and *Soul* upon *his heavenly Flesh* and *Blood*, and hath satisfied the *Anger* in my *Flesh* and *Soul* in him, with *his heavenly Blood*. Therefore receive me now in *his Satisfaction*, and put *his Anguish*, *Passion* and *Death* in thy *Wrath*, which is kindled in me, and break thy *Judgement* in me in the *Blood* of *his Love*.

O great Love! in the *Blood* and *Death* of Jesus Christ, I beseech thee break the strong *Fort* of *Prey* which the Devil hath made and built up in me, where he resisteth me in the *Way* of thy *Grace*. Drive him out of me, that he may not overcome me; for no one living can stand in thy Sight, if thou withdraw thy Hand from him.

O come, thou *Breaker-through* the *Anger* of God, destroy its Power, and help my poor Soul to fight and overcome it. O bring me into Victory, and uphold me in thee; break in Pieces its Seat in my Vanity, that is kindled in my Soul and *Flesh*. O mortify the Desire of my Vanity in *Flesh* and *Blood*, which the Devil hath now kindled by his false Desire, by *bellish Anguish* and *Desperation*. O quench it with thy *Water* of *Eternal Life*, and bring my *Anguish* forth through thy *Death*. I wholly sink myself down into thee; and though Soul and Body should this Hour faint and perish in thy *Wrath*, yet I will not let thee go. Though my Heart saith utterly, *No, no*, yet the Desire of my Soul

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shall hold fast on thy Truth, which neither Death nor the Devil shall take away from me; for the Blood of Jesus Christ the Son of God cleanseth us from all our Sins. This I lay hold on, and let the Anger of God do what it will with my Sin, and let the Devil roar over my Soul in his Fort of Prey which he hath made, as much as he will: Neither the Devil, Death, nor Hell shall pull me out of my Saviour's Wounds. Thou must at length be confounded in me, thou malicious Devil, and thy Fort of Prey must be forsaken, for I will drown it in the Love of Jesus Christ, and then dwell in it if thou canst. Amen.

An Information in Temptation.

BELOVED Reader, this is no jesting Matter; he that accounteth it so, hath not tried it, neither hath he yet passed the Judgement; but his Conscience is still asleep; and though it should be deferred to his latter Days, which is very dangerous, yet he must pass through this Judgement, or fiery Tryal. Happy is he that passeth through it in the Time of his Youth, before the Devil buildeth his Fort of Prey strong; he may afterwards prove a Labourer in the heavenly Vineyard, and sow his Seed in the Garden of Christ; where he shall reap the Fruit in due Time. This Judgement continueth a long while upon many a poor Soul; several Years, if he doth not earnestly and early put on the Armour of Christ, but stayeth till the Judgement of Tribulation first drive him to Repentance. But to him that cometh of himself, of his own earnest Purpose, and endeavoureth to depart from his evil Ways, the Temptation or Tryal will not be so hard, neither will it continue so long. Yet he must stand out valiantly, till Victory be gotten over the Devil; for he shall be mightily assisted, and all shall end in the best for him; so that afterwards when the Day breaketh in his Soul, he turneth it to the great Praise and Glory of God, that his grand Enemy and Persecutor was overcome in the Conflict.

SHORT PRAYERS.

When the noble Sophia (or Eternal Wisdom) kisseth the Soul with her Love, and offereth her Love to it.

O MOST gracious and deep Love of God in Christ Jesus! I beseech thee grant me thy Pearl, impress it into my Soul, and take my Soul into thy Arms.

O thou sweet Love! I confess I am unclean before thee. Take away my Uncleaness through thy Death, and carry the Hunger and Thirst of my Soul through thy Death in thy Resurrection, in thy Triumph! Cast my whole Self-hood down to the Ground in thy Death; take it captive, and carry my Hunger through in thy Hunger.

O highest Love! hast thou not appeared in me? Stay in me, and inclose me in thee. Keep me in thee, so that I may not be able to depart from thee. Fill my Hunger with thy Love; feed my Soul with thy heavenly Substance; give it thy Blood to drink, and water it with thy Fountain.

O great Love! awaken my disappeared Image in me, which, as to the Kingdom of Heaven disappeared in my Father Adam. By that Word which awakened the same Image in the Seed of the Woman in Mary; quicken it, I beseech thee.

O thou Life and Power of the Deity, who hast promised us, saying, *We will come to you, and make our Abode in you.* O sweet Love! I bring my Desire into this Word of thy Promise. Thou hast promised also, that *thy Father will give the Holy Spirit to those that ask him for it*; therefore I now bring the Desire of my Soul into that thy Promise, and I

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receive thy Word into my *Hunger*. Increase thou in me my *Hunger* after thee. Strengthen me, O sweet *Love*, in thy Strength : Quicken me in thee, that my Spirit may taste thy Sweetness. O do thou believe by thy Power in me, for *without thee I can do nothing*.

O sweet *Love* ! I beseech thee through that *Love* wherewith thou didst overcome the *Anger* of God, and didst change it into *Love* and *Divine Joy* ; I pray thee also change the *Anger* in my Soul by the same great *Love*, that I may become obedient unto thee, and that my Soul may love thee therein for ever. O change my Will into thy Will ; bring thy Obedience into my Disobedience, that I may become obedient unto thee.

O great *Love* of Jesus Christ, I humbly fly to thee ; bring the *Hunger* of my Soul into thy *Wounds*, from whence thou didst shed thy Holy *Blood*, and didst quench the *Anger* with *Love*. I bring my *Hunger* into thy open Side, from whence came forth *Water* and *Blood*, and throw myself wholly into it ; be thou mine, and quicken me in thy *Life*, and let me not depart from thee.

O my noble *Vine*, I beseech thee give *Sap* to me thy *Branch* ; that I may *bud* and *grow* in thy Strength and *Sap*, in thy *Essence* ; beget in me *true* Strength by thy Strength.

O sweet *Love*, art thou not my *Light* ? Enlighten thou my poor Soul in its close Prison, in *Flesh* and *Blood*. Bring it into the right Way. Destroy the Will of the Devil, and bring my Body through the whole Course of this World, through the Chamber of Death, into thy Death and Rest ; that at the last Day it may arise in thee from thy Death, and live in thee for ever. O teach me what I must do in thee : I beseech thee be thou my *willing, knowing, and doing* ; and let me go no whither without thee. I yield myself wholly up to thee. *Amen*.

A P R A Y E R

*For obtaining the Divine Working, Protection, and Government ;
shewing also how the Mind should work with and in God, in Christ
the Tree of Life.*

O THOU *living Fountain*, in thee I lift up the Desire of my Soul, and cry with my Desire to enter through the *Life* of my Saviour Jesus Christ into thee.

O thou *Life* and *Power* of God, awaken thyself in the *Hunger* of my Soul with thy Desire of *Love*, through the *Thirst* which Jesus Christ had upon the Cross after us Men, and carry my weak Strength through by thy mighty Hand in *thy Spirit* ; be thou the *Working* and *Will* in me with thine own Strength. Blossom in the Strength of Jesus Christ in me, that I may bring forth Praise unto thee, the true Fruit of thy Kingdom. O let my Heart and Desire never depart from thee more.

But I swim in Vanity in this Valley of Misery, in this outward earthly *Flesh* and *Blood* ; and my Soul and *noble Image*, which is according to thy Similitude, is encompassed with Enemies on every Side ; with the Desire of the Devil against me, with the Desire of Vanity in *Flesh* and *Blood* ; also with all the Opposition of *wicked Men* who know not thy Name. And I swim with my *outward Life* in the *Properties* of the *Stars* and *Elements*, having my Enemies lying in wait for me every where, *inwardly* and *outwardly*, together with Death the Destroyer of this vain Life. I fly therefore to thee, O holy *Strength* of God, seeing thou hast manifested thyself with thy *loving Mercy* in our Humanity, through thy holy Name JESUS, and hast also given it to be a Companion and Guide in us. I beseech thee let his Angels that minister to him, attend upon the Souls of me and mine, and encamp themselves about us, and defend us from the *fiery Darts* of the Desire of that *wicked One*, which he shooteth into us daily by the *Curse* of the *Anger*

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of God which is awakened in our earthly Flesh. Keep back by thy Divine Strength the malignant Influence of the *Stars* in their Opposition, wherein the wicked Enemy of Mankind mingleth himself with his Desire and Imagination, in order to poison us in Soul and Flesh, and to bring us into *false* and *evil Desires*, as also into *Infirmity* and *Misery*. Turn away these evil Influences by thy holy Power Jesus, from our Souls and Spirits, that they may not touch us; and let thy good and holy Angel stand by us to turn away their noxious Effects from our *Bodies*.

O great *Love* and sweet *Strength* JESU, thou Fountain of *divine Sweetness*, flowing out of the great Eternal Name JEHOVAH, I cry with the Desire of my Soul to come into thee. My Soul cryeth to come into that Spirit, from which it was *breathed* into the Body, and which hath formed it in the *Likeness* of God. It desireth in its *Thirst* to get the sweet *Fountain* which springeth from JEHOVAH into itself, to *refresh* God's *Breath of Fire*, which itself is, that so the sweet *Love* of JESUS may rise in its *Breath of Fire*, through the *Fountain* JESUS springing out of JEHOVAH; that CHRIST the *Holy One* may be manifested, and become *Man* in my *disappeared Image* of *heavenly spiritual Corporality*, and that my poor Soul may receive its beloved *Bride* again into its Arms, with whom it may rejoice for ever.

O IMMANUEL! thou *Wedding-Chamber*, God and Man, I yield myself up into the Arms of thy Desire towards us, *in us*; it is *thyself* whom I desire. O blot out the *Anger* of thy Father with thy *Love* in me, and manifest thy *Strength* in my *Weakness*, that I may overcome and tame the *Evil* of *Flesh and Blood*, and serve thee in *Holiness* and *Righteousness*.

O thou great and most holy Name and Majesty of God, JEHOVAH, which hast stirred thyself with thy most *sweet Power* JESUS, in the *Limit* of the *covenanted Promise* to our Father *Adam*, in the *Woman's Seed*; in the *Virgin Mary*, in our *disappeared heavenly Humanity*, and brought the *living Essentiality* of thy Holy Power in the *Virgin Wisdom* of God into our Humanity, which was *extinguished* as to thee; and hast given it to us, to be our *Life*, *Regeneration*, and *Victory*; I intreat thee with all my Strength, beget a *new* holy Life in me, by thy *sweet Power* JESUS, that I may be in thee and thou in me; that so thy Kingdom may be made manifest in me, and the *Will* and *Conversation* of my Soul may be in Heaven.

O great and incomprehensible God, thou who fillest all Things, be thou my Heaven in which my *new Birth* in CHRIST JESUS may dwell: Let my Spirit be the stringed Instrument, Harmony, Sound, and Joy of *thy Holy Spirit*. Strike the Strings in me in thy *regenerate Image*, and carry through my Harmony into thy Divine Kingdom of Joy, in the great *Love* of God, in the *Wonders* of thy Glory and Majesty, in the *Communion* of the Holy Angelical Harmony. Build up the Holy City *Zion* in me, in which as Children of Christ we all live together in *one City*; which is Christ in us. Into thee I wholly plunge myself, do with me what thou pleasest. *Amen.*

A P R A Y E R

To be used by a Soul in Tribulation under the Cross of Christ, when it is assaulted by its outward Enemies, who persecute and hate it for being in the Spirit of Christ, and slander and reproach it as an Evil-Doer.

POOR MAN that I am! I walk full of Anguish and Trouble in my Return towards my native Country, from whence I wandered in *Adam*, and am going back again through the *Thistles* and *Thorns* of this troublesome *World*. O God my Father, the

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Briars tear me on every Side, and I am afflicted and despised by my Enemies. They scorn my Soul, and revile it as an *Evil-Doer*, who hath broken Faith with them; they deride my walking towards thee, and account it *foolish*. They think I am *senseless*, because I walk in this *straight* and *thorny Path*, and go not along with them in their *hypocritical broad Way*.

O Lord JESUS CHRIST I fly to thee under the *Cross*; O dear *Immanuel* receive me, and carry me into *thyself* through the Path of thy Pilgrimage, in which thou didst walk in *this World*; namely, through thy *Incarnation*, *Poverty*, *Reproach*, and *Scorn*; also through *thy Anguish*, *Passion*, and *Death*. Make me conformable unto *thy Example*; send thy good Angel along with me, to shew me the Way through the horrible thorny Wilderness of *this World*. Assist me in my Misery; comfort me with that Comfort wherewith the Angel comforted thee in the Garden, when thou didst pray to thy Father, and didst sweat great Drops of Blood. Support me in my Anguish and Persecution, under the Reproach of the Devils, and all wicked Men, who know not thee, and refuse to walk in thy Paths. O great *Love* of God, they know not thy Way, and do this in Blindness, through the Deceit of the Devil. Have Pity on them, and bring them out of their *Darkness* into thy *Light*, that they may learn to *know themselves*, and how they lie Captive in the *Filth* and *Mire* of the Devil, in a *dark Dungeon* fast bound with *three Chains*. O great God have Mercy upon *Adam* and his Children, redeem them in Christ *the new Adam*.

I fly to thee, O Christ, God and Man, in this Pilgrimage and Journey which I must take through this *dark Valley*, despised and troubled on all Sides, and accounted an ungodly wicked Man. O Lord, it is thy *Judgement* upon me, that my *Sins* and *inbred Corruption* may be judged in this earthly Pilgrimage before thee; and I, as a *Curse*, be made an open Spectacle on which thy *Anger* may satiate itself, and thereby may take the *eternal Reproach* away from me. It is the Token of thy *Love*, by which thou bringest me into the *Reproach*, *Anguish*, *Suffering*, and *Death* of my Saviour Jesus Christ, that so I may die from *Vanity* and spring up in *his Spirit* with a *new Life*, through his *Reproach*, *Ignominy*, and *Death*.

I beseech thee, O Christ, thou *patient Lamb* of God, grant me *Patience* in this my *Way* of the *Cross*, through all *thy Anguish* and *Reproach*, *thy Death* and *Passion*, *thy Scorn* and *Contempt* upon the *Cross*, where thou was despised in my Stead; and bring me therein, as a *patient Lamb* to thee, into thy Victory. Let me live *with thee in thee*; and do thou convert my Persecutors, who (unknown to themselves) by their reproaching sacrifice my *Vanity* and *inbred Sins* before thy *Anger*. They know not what they do; they think they do me Harm, but they do me Good! they do that for me which I should do myself before thee; for I should daily lay open and acknowledge my *Shame* and *Vileness* before thee, and thereby *sink* myself down into the *Death* of thy *beloved Son*, that my *Shame* might die in his *Death*; but I being too negligent, weary, faint, and feeble, therefore thou usest these mine *Enemies* in thine *Anger*, to open and discover my *Vileness* before thee, which thy *Wrath* taketh hold of, and *sinketh* it down into the *Death* of my Saviour.

O merciful God, my *vain Flesh* cannot know how well thou intendest towards me, when thou sufferest mine *Enemies* to take my *Vileness* from me, and sacrifice it before thee. My *earthly Mind* supposeth that thou afflictest me for my Sins, and I am extremely perplexed at it; but *thy Spirit*, in my *inward new Man*, telleth me that it is of thy *Love* towards me, and that thou intendest Good to me by it. When thou sufferest my *Enemies* to persecute me, it is best for me that they perform the Work in my Stead, and unfold my *Sins* before thee in thy *Anger*, that it may swallow up the Guilt of them, so that they may not follow me into my *native Country*; for mine *Enemies* are *strong and mighty* still in thy *Anger*, and therefore can do it better than I that am feeble and fainting-already in the *Will* of *Vanity*. This thou knowest full well, O thou righteous God.

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I beseech thee therefore, O righteous God, since thou usest them as *Friends* to me, to do so good an Office for me, though my *earthly Reason* knoweth it not, that thou wouldst make *them* also to understand and follow my Course, and send *them* such *Friends* in turn; but first bring them to the *Light*, that they may *know* thee, and give thee Thanks.

O merciful God in Christ Jesus, I beseech thee out of thy deep *Love* towards us poor Men, which thou hast manifested in me in the *bidden Man*, call us all in thee, to thee. O stir thyself in us yet once again in this last Trouble; thy *Anger* being kindled in us, do thou resist it, lest it swallow us up wholly both *Soul* and *Body*.

O thou *Dawning of the Day-spring of God*, break forth to the full! Art thou not already risen? Manifest thy *holy City Zion*, thy *holy Jerusalem*, in us.

O great God! I see thee in the Depth of thy *Power* and *Strength*. Awaken me wholly in thee, that I may be quickened in thee. Break off the *Tree* of thy *Anger* in us, and let thy *Love* spring forth and bud in us.

O Lord, I lie down in thy Sight, and beseech thee not to rebuke us in thine *Anger*. Are we not thy Possession which thou hast purchased? Forgive all of us our *Sins*, and deliver us from the Evil of thy *Wrath*, and from the Malice and Envy of the Devil; and bring us under thy *Cross* in Patience into *Paradise* again. Amen.



Here followeth a Prayer or Dialogue between the poor Soul and the noble Virgin Sophia, in the inward Ground of Man, viz. between the Spirit of Christ in the New Birth, out of his Humanity in us, and the Soul; shewing how great a Joy there is in the Heaven of the New regenerate Man; and how lovingly and graciously the noble Sophia presenteth herself to her Bridegroom the Soul, when it entereth into Repentance, and how the Soul becometh itself towards her, when she appeareth to it.

The Gates of the Paradisical Garden of Roses.

This is understood by none but the Children of Christ, who have known it by Experience.

WHEN Christ the Corner-stone stirreth himself in the *extinguished Image* of Man, in his hearty *Conversion* and *Repentance*, then Virgin Sophia appeareth in the stirring of the Spirit of Christ in the *extinguished Image*, in her Virgin's *Attire* before the Soul; at which the Soul is so amazed and astonished in its *Uncleanness*, that all its *Sins* immediately awake in it, and it trembleth before her; for then the *Judgement* passeth upon the *Sins* of the Soul, so that it even goeth back in its Unworthiness, being *ashamed* in the Presence of its fair *Love*, and entereth into itself, feeling and acknowledging itself utterly *unworthy* to receive such a *Jewel*. This is understood by those who are of our *Tribe*, and have tasted of this *heavenly Gift*, and by none else. But the noble Sophia draweth near in the *Essence* of the Soul, and kisseth it in friendly Manner, and tinctureth its dark Fire with her *Rays of Love*, and shineth through it with her bright and powerful *Influence*. Penetrated with the strong Sense and Feeling of which, the Soul skipeth in its Body for great Joy, and in the Strength of this Virgin *Love* exulteth, and praiseth the great God for his blessed Gift of *Grace*.

I will set down here a short Description how it is when the *Bride* thus embraceth the *Bridegroom*, for the Consideration of the Reader, who perhaps hath not yet been in this *Wedding-Chamber*. It may be he will be desirous to follow us, and to enter into the *Inner Choir*, where the Soul joineth Hands and danceth with Sophia, or the *Divine Wisdom*.

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L

When that which is mentioned above cometh to pass, the Soul rejoiceth in its Body, and saith,

PRAISE, Thanksgiving, Strength, Honour, and Glory, be to thee, O great God, in thy *Power* and *Sweetness*, for that thou hast redeemed me from the *Anguish* of the *fiery Driver*. O thou *fair Love*! my Heart embraceth thee; where hast thou been so long? Methought I was in *Hell* in the *Anger* of God. O gracious *Love*! abide with me, I beseech thee, and be my Joy and Comfort. Lead me in the right Way. I give myself up into thy *Love*. I am *dark* before thee, do thou *enlighten* me. O noble *Love*, give me thy *sweet Pearl*; put it I pray thee into me.

O great God in Christ Jesus, I praise and magnify thee now in thy Truth, in thy great Power and Glory, for that thou hast *forgiven me my Sins*, and filled me with thy *Strength*. I shout for Joy before thee in my *new Life*, and extol thee in thy *Firmament* of Heaven, which none can open but *thy Spirit* in thy Mercy. My Bones rejoice in thy *Strength*, and my Heart delighteth itself in thy *Love*. Thanks be to thee for ever, for that thou hast delivered me out of *Hell*, and turned *Death* into *Life* in me. O sweet *Love*! let me not depart from thee again. Grant me thy *Garland of Pearl*, and abide in me. O be my *own proper Possession*, that I may rejoice in thee for ever.

Upon this Virgin Sophia saith to the Soul,

MY noble *Bridegroom*, my *Strength* and *Power*, thou art a thousand Times welcome. Why hast thou forgotten me so long, that I have been constrained in great Grief to *stand without the Door* and *knock*? Have I not *always* called thee and intreated thee? but thou hast turned away thy Countenance from me, and thine Ears have declined my Intreaties. Thou couldst not see my *Light*, for thou didst walk in the *Valley of Darkness*. I was *very near* thee, and intreated thee *continually*, but thy *Sinfulness* held thee Captive in *Death*, so that thou knewest me not. I came to thee in great *Humility*, and called thee, but thou wert *rich* in the Power of the *Anger* of God, and didst not regard my *Humility* and *Lowliness*. Thou hast taken the Devil to be thy *Paramour*, who hath defiled thee thus, and built up his *Fort of Prey* in thee, and turned thee quite away from my *Love* and *Faith* into his *hypocritical Kingdom of Falshood*; wherein thou hast committed much *Sin* and *Wickedness*, and torn thy *Will* off from my *Love*. Thou hast broken the *Bond of Wedlock*, and set thy *Love* and *Affection* upon a *Stranger*, and suffered me thy *Bride*, whom God did give thee, to stand alone in the *extinguished Substance*, without the Power of thy *fiery Strength*. I could not be *joyful* without thy *fiery Strength*, for thou art my *Husband*; my shining *Brightness* is made *manifest* by thee. Thou canst *manifest* my *hidden Wonders* in thy *fiery Life*, and bring them into *Majesty*; and yet without me thou art but a *dark House*, wherein is nothing but *Anguish*, *Misery*, and *horrible Torment*.

O noble *Bridegroom*, stand still with thy Countenance towards me, and give me thy *Rays of Fire*. Bring thy *Desire* into me, and *enkindle* me thereby, and then I will bring the *Rays* of my *Love*, from my *Meekness* into thy *fiery Essence*, and be united with thee for ever.

O my *Bridegroom*, how well am I, now I am in *Union* with thee! O *kiss* me with thy *Desire* in thy *Strength* and *Power*, and then I will shew thee all my Beauty, and will re-

joyce and solace myself with thy sweet *Love* and shining *Brightness* in thy *fiery Life*. All the holy Angels rejoice with us, to see us *united* again. My dear *Love*, I now intreat thee to abide in my *Faith*, and do not turn thy Face away from me any more. Work thou thy *Wonders* in my *Love*, for which Purpose God hath created thee and brought thee into Being.

II.

The Soul saith again to its noble Sophia, its Love, that is born again in it,

O my noble *Pearl*, and opened *Flame of Light* in my anxious *fiery Life*, how thou changest me into thy *Joy*! O beautiful *Love*, I have broken my *Faith* with thee in my Father *Adam*, and with my *fiery Strength* have turned myself to the *Pleasure* and *Vanity* of the *outward World*. I have fallen in *Love* with a *Stranger*, and had been constrained to walk in the *Valley of Darkness* in this *strange Love*, if thou hadst not come into the House of my *Misery*, in thy great *Faithfulness*, by thy piercing through and destroying God's *Anger*, *Hell*, and dark *Death*, and restored thy *Meekness* and *Love* to my *fiery Life*.

O sweet *Love*! thou hast brought the *Water of eternal Life* out of the *Fountain* of God, with thee into me, and *refreshed* me in my great *Thirst*. I behold in thee the *Mercy* of God, which was hidden from me before by the *strange Love*. In thee I can *rejoice*; thou changest my *Anguish of Fire* into great *Joy* in me. O amiable *Love*, give me thy *Pearl*, that I may continue in this *Joy* for ever.

Upon this the noble Sophia answereth the Soul again, and saith,

MY dear *Love* and faithful *Treasure*, thou highly rejoicest me in thy Beginning. I have indeed broken into thee through the deep *Gates of God*, through God's *Anger*, through *Hell* and *Death*, into the House of thy *Misery*, and have graciously bestowed my *Love* upon thee, and delivered thee from the *Chains and Bonds* wherewith thou wert fast bound. I have kept my *Faith* with thee, though thou hast not kept thine with me; but thou desirest now an exceeding great Thing of me, which I cannot willingly trust in thy *Hands*. Thou wouldest have my *Pearl* as thy *proper own*. Remember, I pray, O my beloved *Bridegroom*, that thou didst carelessly lose it before in *Adam*; and thou thyself standest yet in great *Danger*, and walkest in two dangerous *Kingdoms*; for in thy original *Fire* thou walkest in that Country wherein God calleth himself a *strong jealous God*, and a *consuming Fire*. The other Kingdom which thou walkest in, is the *outward World*, wherein thou dwellest in the vain corrupt *Flesh and Blood*, and where the *Pleasures of the World* and the *Assaults of the Devil* beset thee every Hour. Thou mayest perhaps in thy great *Joy* bring *Earthliness* again into my *Beauty*, and thereby *darken* my *Pearl*; or thou mayest possibly grow proud, as *Lucifer* did, when he had the *Pearl* in his Possession, and so turn thyself away from the *Harmony of God*, as he did, and then I must be deprived of my *Love* for ever afterwards.

No. I will keep my *Pearl* in myself, and dwell in the *Heaven* in thee, in thy *extinguished*, but now in me, *revived, Humanity*; and reserve my *Pearl* for *Paradise*, until thou puttest away this *Earthliness* from thee, and then I will give it thee to possess. But I will readily present to thee my *pleasant Countenance*, and the *sweet Rays* of the *Pearl*, during the Time of this *Earthly Life*. I will dwell with the *Pearl* itself in the *inner Choir*, and

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be thy faithful loving *Bride*. I cannot espouse myself with thy *earthly Flesh*, for I am a *heavenly Queen*, and my *Kingdom is not of this World*. Yet I will not cast thy *outward Life* away, but refresh it often with my *Rays of Love*; for thy *outward Humanity* shall return again. But I cannot admit to my Embraces the *Beast of Vanity*, neither did God create it in *Adam* with a Purpose to have it so *gross and earthly*. But in *Adam* thy Desire, through the Power of its strong Lust, formed this *bestial Grossness*, from and with all the *Essences* of the *awakened Vanity* of the *earthly Property*, wherein *Heat and Cold, Pain and Enmity, Division and Corruption* subsist.

Now, my dear *Love and Bridegroom*, do but yield thyself up into my *Will*; I will not forsake thee in this *earthly Life* in thy *Danger*. Though the *Anger* of God should pass upon thee, so that thou shouldst grow *affrighted and disheartened*, or shouldst think that I had *deserted* thee, yet I will be with thee and preserve thee, for thou thyself knowest not what thine Office is. Thou must in this *Life's Time* *work and bear Fruit*. Thou art the *Root* of this *Pearl-Tree*; *Branches* must be produced out of thee, which must all be brought forth in *Anguish*. But I come forth together with thy *Branches* in their *Sap*, and produce *Fruit* upon thy *Boughs*, and thou knowest it not; for the Most High hath so ordered, that I should *dwell* with and in thee.

Wrap thyself up therefore in *Patience*, and take Heed of the *Pleasure of the Flesh*. Break the *Will and Desire* thereof; bridle it as an *unruly Horse*; and then I will often visit thee in the *fiery Essence*, and give thee my *Kiss of Love*. I will bring a *Garland* for thee out of *Paradise* with me, as a *Token* of my *Affection*, and put it upon thee, and thou shalt rejoice in it. But I give thee not my *Pearl* for a Possession during this *Life's Time*. Thou must continue in *Resignation*, and hearken what the Lord playeth on his *Instrument* in thy *Harmony* in thee. Moreover, thou must give *Sound and Essence* to thy *Tune*, out of my *Strength and Virtue*, for thou art now a *Messenger of his Word*, and must set forth *his Praise and Glory*. For this Cause it is that I have contracted myself *a-new* with thee, and set my *triumphal Garland* upon thee; which I have gotten in the *Battle* against the *Devil and Death*. But the *Crown of Pearl* wherewith I *crowned* thee, I have laid aside for thee. Thou must wear *that* no more till thou art become *pure* in my *Sight*.

III.

The Soul saith further to the noble Sophia,

O thou fair and sweet *Consort*, what shall I say before thee? Let me be wholly committed unto thee, I cannot preserve myself. If thou wilt not give me thy *Pearl*, I submit to thy *Will*; but give me thy *Rays of Love*, and carry me safely through my *Pilgrimage*. Do thou awaken and bring forth what thou wilt in me; I will from henceforth be thy own. I *will* or *desire* nothing for myself, but what thou thyself *wilt* through me. I had fooled away thy sweet *Love*, and broken my *Faith* with thee, whereby I was fallen into the *Anger* of God. But seeing that of *Love* thou didst come to me into the *Anguish* of *Hell*, and hast delivered me from *Torment*, and received me again for thy *Consort*, I will now therefore break my *Will* for thy *Love's Sake*, and be obedient unto thee, and wait for thy *Love*. I am satisfied now that I know thou art with me in all my *Troubles*, and wilt not *forsake* me.

O gracious *Love*, I turn my *fiery Countenance* to thee. O *fair Crown*, take me quickly into thee, and bring me forth from *Unquietness*: I will be thine for ever, and never depart from thee more.

The noble Sophia answereth the Soul very comfortably, and saith,

MY noble *Bridegroom*, be of good Comfort. I have betrothed thee to me in my highest *Love*, and contracted myself with thee in my *Faithfulness*. *I will be with thee and in thee always to the End of the World. I will come to thee and make my Abode with thee, in thy inner Chamber. Thou shalt drink of my Fountain; for now I am thine, and thou art mine, the Enemy shall not separate us. Work thou in thy fiery Property, and I will put my Rays of Love into thy Working. And so we will plant and manure the Vineyard of Jesus Christ. Afford thou the Essence of Fire, and I will afford the Essence of Light, and the Increase. Be thou the Fire, and I will be the Water, and thus we will perform that in this World for which God hath appointed us, and serve him in his Temple, which we ourselves are. Amen.*

To the R E A D E R.

BELOVED Reader, count not this an *uncertain Fiction*; it is the *true Ground, Sum, and Substance* of all the *Holy Scriptures*. For the *Book of the Life of Jesus Christ* is plainly set forth therein, as the *Author* of a *Certainty* knoweth; it being the *Way* that he himself hath gone. He giveth thee the *best Jewel* that he hath. God grant his *Blessing* with it. An heavy Sentence and Judgement are gone forth against the *Mocker* of this. Be thou therefore warned, that thou mayest *avoid the Danger, and obtain the Benefit*.

A M O R N I N G P R A Y E R,

Commending ourselves to God when we rise, before we suffer any other Thing to enter into us.

BLESS me, O God, the Father, Son, and Holy Ghost, thou only true God. I thank thee through Jesus Christ our Lord and Saviour, for thy Preservation of me, and for all other Benefits. I now commend myself, both Soul and Body, and all that thou hast set me to do in my *Employment* or *Calling*, into thy Protection. Be thou the Beginning of my *Conceptions*, my *Undertakings*, and all my *Doings*. Work thou so in me, that I may begin all Things to the Glory of thy Name, and accomplish them in thy Love for the Good and Service of my Neighbour. Send thy holy Angel along with me, to turn the Temptations of the Devil and corrupt Nature away from me. Preserve me from the Malice of evil Men, make all my Enemies reconcileable to me, and bring my *Mind* into thy *Vineyard*, that I may labour in my Office and Employment, and behave as thy obedient Servant therein. Bless me, and all that I am to go about and do this Day, with the Blessing of thy *Love* and *Mercy*. Continue thy *Grace* and *Love* in Jesus Christ upon me, and give me a Mind chearfully to follow thy Leadings and execute thine Appointment. Let thy *holy Spirit* guide me in my Beginning, and my Progress, on to my last End, and be the *willing, working, and accomplishing* of all in me. *Amen.*

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An EVENING PRAYER,

When we have finished our daily Employment, and are going to Rest.

I LIFT my *Heart* to thee, O God, thou *Fountain of Eternal Life*, and give thee Thanks through Jesus Christ thy beloved Son, our Lord and Saviour, for having protected and preserved me this Day from all *Mischief* that might have befallen me. I commend to thy Disposal my *Condition* and *Employment*, together with the *Work* of my Hands, and humbly repose them on thee. So fill my Soul with thy Spirit, that neither that *grand Enemy* the Devil, nor any other *evil Influence* or *Desire*, may find *Harbour* therein. Let my Mind only *delight* in thee in thy *Temple*, and let thy good *Angel* stay with me, that I may *rest* safely in thy Power, and under thy Protection. *Amen.*

Rev. xxi. 6. *I am Alpha and Omega, the Beginning and the End. I will give unto him that is a-thirst, of the Fountain of the Water of Life freely. He that overcometh shall inherit all Things, and I will be his God, and he shall be my Son.*

THE SECOND BOOK.

OF

TRUE RESIGNATION.

SHEWING

How Man must daily die to his own Will in Self; how he must bring his Desire into God, and what he should ask and desire of God.

LIKEWISE

How he must spring up out of the dying sinful Man, with a new Mind and Will through the Spirit of CHRIST.

ALSO

What the Old and New Man are, and what each of them is in Life, Will, and Practice.

Matt. xvi. 24. Mark viii. 34. Luke ix. 23. John xii. 26.

Christ saith, He that will follow me, let him deny himself, and take up his Cross and follow me.

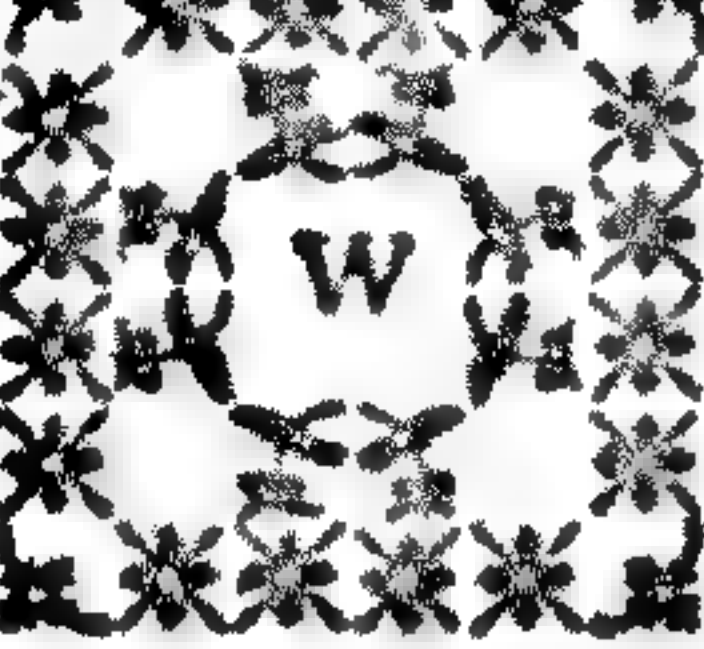
Matt. xix. 27. Mark x. 28. Luke xviii. 28.

Peter saith to Christ, Behold, we have forsaken All, and followed Thee.

OF

TRUE RESIGNATION.

The First Chapter.

1.  WE have a clear Example in *Lucifer*, and also in *Adam* the first Man, of what *Self* doth, when it getteth the *Light* of *Nature* to be *its own*, and may walk with the *Understanding* in *its own* Dominion. We see also in Men learned in Arts and Sciences, that when *they* get the *Light* of this outward *World* or *Nature* into the Possession of their *Reason*, nothing cometh of it but *Pride* of *themselves*. And yet all the *World* so vehemently desireth and seeketh after this *Light* as the *best Treasure*; and indeed it is the *best Treasure* *this World* affordeth, if it be rightly used.

2. But while *Self*, viz. *Reason*, is captivated and fast bound in a close and strong Prison, that is to say, in the *Anger* of God, and in *Earthliness*; it is very dangerous for a Man to make Use of the *Light* of *Knowledge* in *Self*, as it were in the Possession of *Self*.

3. For the *Wrath* of the Eternal and Temporary *Nature* will soon take Pleasure in it, and then *Self* and a Man's own *Reason*, will rise up in *Pride*, and depart from the true resigned *Humility* towards God, and will no longer eat of the *Fruit* of *Paradise*, but of the *Property* of *Self*, viz. of that Dominion of *Life*, wherein *Good* and *Evil* are mixed, as *Lucifer* and *Adam* did. Who both entered with the *Desire* of *Self* back again into the *Original*, out of which the *Creatures* were brought forth, and into the *Condition* of the *Creatures*; *Lucifer* into the *Center* and *wrathful Nature*, into the *Matrix* or *Womb* which bringeth forth *Fire*, and *Adam* into the *earthly Nature*, into the *Matrix* of the *outward World*, viz. into the Lust after *Good* and *Evil*.

4. This happened to them both, because they had the *Light* of *Understanding* shining in *Self*, in which they could behold *themselves*, whereby the *Spirit* of *Self* went into the *Imagination*, (viz. into a *Desire* to get the *Center*,) that they might exalt themselves in *Might*, *Power*, and *Knowledge*. Now when *Lucifer* sought after the *Mother* of *Fire* in his *Center*, and thought to reign therewith over the *Love* of God, and all the *Angels*; and when *Adam* also desired to try in the *Essence* what the *Mother* or *Root* was from whence *Evil* and *Good* did spring, and purposely brought his *Desire* thereinto, in order to become *knowing* and full of *Understanding* thereby: Both *Lucifer* and *Adam* were captivated in their evil or false *Desire* in the *Mother*, and broke off themselves from *Resignation* which proceeds from God, and so were caught by the *Spirit* of the *Will*, by the *Desire* in the *Mother*. Which *Desire* immediately got the *Dominion* in *Nature*; and so *Lucifer* stuck fast in the *wrathful Source* of *Fire*, and that *Fire* became manifest in the *Spirit* of his *Will*, whereby the *Creature* in its *Desire* became an *Enemy* to the *Love* and *Meekness* of God.

5. *Adam* in like Manner, was immediately caught by the *earthly Mother*, which is *Evil* and *Good*, created out of the *Love* and *Anger* of God, and compacted into one Sub-

stance. Whereupon the *earthly Property* instantly got the *Dominion* in *Adam*, and from thence *Heat* and *Cold*, *Envy* and *Anger*, and all *Malice* and *Contrariety* to *God* became manifest, and bore Rule in him.

6. But if they had not brought the *Light of Knowledge* into *Self*, then the *Glass* of the *Knowledge* of the *Center* and of the *Original* of the *Creature*, viz. of the *Power* which it had in *itself* had not been manifested, from whence the *Imagination* and *Lust* did arise.

7. As also we often see at this Day how the same *Error* bringeth Danger upon the *enlightened Children of God*; in whom when the *Sun* of the great *Presence* of *God's Holiness* shineth, by which the *Life* passeth into *Triumph*, and *Reason* then beholds itself therein as in a *Glass*, and the *Will* goeth on in *Self*, in its own searching, and will try what the *Center* is out of which the *Light* shineth, and will of its own *Motion* and *Strength* force itself into it, how that from thence arise abominable *Pride* and *Self-Love*; so that its (the *Creature's*) own *Reason*, which is but a *Mirror* or *Glass* of the *Eternal Wisdom*, supposeth itself to be greater than it is; and then whatsoever it doth, it thinketh *God's Will* doth in and by it, and that he is a *Prophet*; though it is moved only by *itself*, and goeth on in its own *Desire*, in which the *Center of Nature* presently riseth up, and entereth into that *false Desire* of *Self* against *God*, and so the *Will* entereth into *Self-Conceit* and *Exaltation*.

8. Then the subtle Devil insinuateth himself into the *Creature*, and sifteth the *Center of Nature*, and bringeth *evil* or *false Desires* into it, so that a *Man* becometh as it were drunken in *Self*, and still persuades himself that he is driven by *God*, by which Means the good *Beginning*, wherein the *divine Light* shone in *Nature*, cometh to be spoiled, and so the *Light* of *God* departeth from him.

9. Yet the *outward Light* of the *outward Nature* still remaineth shining in the *Creature*; for its own *self* throweth itself thereinto, and supposeth that it is the *first Light* of *God*; but it is not so. And into this *Self-Exaltation* in the *Light* of its *outward Reason* the Devil throweth himself again, (though in the *first Light*, which was *divine*, he was forced to depart) returning with a *seven-fold Desire*, of which *Christ* spake, saying, *When the unclean Spirit departeth out of a Man, he wandereth through dry Places seeking Rest, and findeth none; and then he taketh to himself seven Spirits worse than himself, and returneth to his first House; and finding it swept and garnished, he dwelleth therein, and so it is worse with that Man than it was before.*

10. This *House*, that is thus *swept* and *garnished*, is the *Light of Reason* in *Self*. For if a *Man* bringeth his *Desire* and *Will* into *God*, and goeth on in *Abstinence* from *this wicked Life*, and heartily desireth the *Love of God*, then *that Love* will manifest itself to him with its most friendly and chearful Countenance, by which the *outward Light* also is kindled. For where the *Light of God* is kindled, there *all* will be *Light*; the Devil cannot stay there, but must depart thence; and then he searcheth through the *Mother* of the *Original of Life*, viz. the *Center*, but it is become a *dry feeble Place*. For the *Anger* of *God*, viz. the *Center of Nature*, is in its own *Property* altogether *feeble*, *barren*, and *dry*, and cannot get the *Dominion* in its own *wrathful Principle*. Satan searcheth through these *Places* to find an *open Gate* to enter with his *Desire*, and so to sift the *Soul* that it might come to exalt itself.

11. And now if the *Spirit* of the *Will* of the *Creature* throweth itself with the *Light of Reason* into the *Center*, viz. into *Self*, and entereth into *Self-Exaltation*, then it goeth forth again from the *Light of God*, and presently the Devil findeth an *open Gate* for him to enter in at, and a *garnished House* to dwell in, viz. the *Light of Reason*. Then he taketh to himself the *seven Forms* of the *Property of Life* in *Self*, viz. the *Flatterers* which are departed from *God* into *Self*; and there he entereth and putteth his *Desire* into the *Lust of Self* and *evil Imaginations*, wherein the *Spirit* of the *Will* beholdeth itself in the *Forms* of the *Properties of Life* in the *outward Light*, and then the *Man* sinketh into himself as if he were drunk, and the *Stars* lay hold on him, and bring their strong Influ-

ences into him, (into outward Reason) that he might seek the Wonders of God there, that so they may manifest themselves therein. For *all Creatures groan and long after God*. And though the Stars cannot apprehend the *Spirit* of God, yet they had rather have a *House of Light* wherein they may rejoice, than a *House shut up*, wherein they can have no Rest.

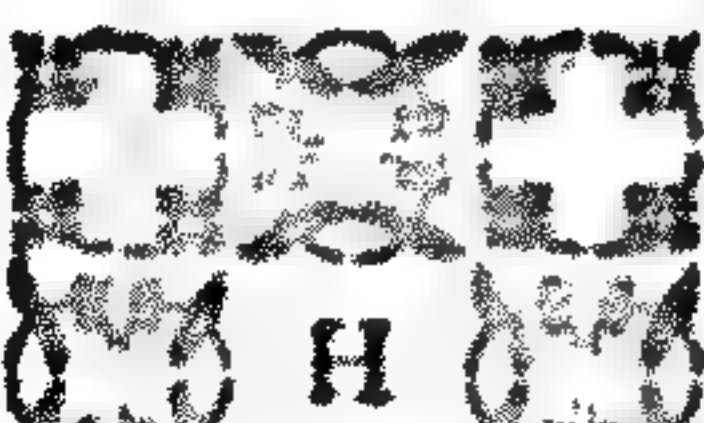
12. Thus such a Man goeth on as if he were drunk, in the *Light* of the *outward Reason*, which is called the *Stars*, and apprehendeth great and wonderful Things, and hath a continual Guide, therein. And then the Devil presently watcheth to see if any Gate standeth open for him, through which he may kindle the *Centre of Life*, that so the *Spirit* of the *Will* may mount aloft in *Pride*, *Self-Conceit*, or *Covetousness*; (from whence *Self-Arrogancy* ariseth, the *Will* of *Reason* desiring to be *honoured*;) for it supposeth it hath attained the Sum of all Happiness, when it hath gotten the *Light of Reason*, and can judge the *House of hidden Mysteries* that is shut up; which nevertheless God can easily unlock. The deluded Man thereupon supposeth that now he hath reached the *Mark*, and that *Honour* is due to him, because he hath gotten the *Understanding of Reason*, and never considereth that the Devil maketh himself merry with his Desire in his *seven Forms of Life* of the *Centre of Nature*, nor what abominable Error he setteth up.

13. From this Understanding of Reason false *Babel* is brought forth in the Christian Church on Earth, wherein Men rule and teach by the Conclusions of Reason, and have set the Child which is drunk in its own Pride and Self-Desire, as a fair Virgin upon the Throne.

14. But the Devil is entered into its *seven Forms of Life* of the *Centre*, viz. into its own self-conceited *Reason*, and continually bringeth his Desire into this trimmed Virgin, which the Stars receive. He is her Beast on which she *rideth*, well adorned with her own Powers of Life, as may be seen in the *Revelation* of St. John. Thus hath this Child of Self taken into its Possession the outward Glance of Divine Holiness, viz. the *Light of Reason*, and supposeth itself to be the fair Child in the House, though the Devil hath his Lodging within it all the while.

15. And thus it is with all those who have been once enlightened by God, and afterwards go forth again from *true Resignation*, and wean themselves from the pure Milk of their Mother, viz. *true Humility*.

The Second Chapter.

1.  ERE Reason will object and say, *Is it not right for a Man to attain the Light of God, and also the Light of the outward Nature and Reason, that he may be able to order his Life wisely, as the Scripture directeth?*

2. Yes, it is very right; nothing can be more profitable to a Man, neither is he capable of any Thing better; nay, it is a *Treasure* above all earthly *Treasures* for a Man to have the *Light of God* and of *Time*, for it is the *Eye of Time* and of *Eternity*.

3. But mark how thou oughtest to use it; when the *Light of God* first manifesteth itself in the Soul, it shineth forth as Light from a Candle, and kindleth the *outward Light of Reason* immediately; yet it yieldeth not itself wholly up to *Reason*, so as to be under the Dominion of the *outward Man*. No, the *outward Man* beholdeth himself in this

through-shining Lustre, as he doth his Likeness in a Looking-Glass, whereby he presently learneth to know himself, which is good and profitable for him.

4. Now when he doth so, *Reason*, which is the *creaturely Self*, cannot do better than to behold itself in the *Self* of the *Creature*, and not enter with the Will of the Desire into the Centre in seeking itself. If it doth, it breaketh itself off from the *Substance* of God, (which riseth together with the *Light* of God, of which the Soul ought to eat, and refresh itself therewith,) and eateth of the *outward Substance* and *Light*, and thereby draweth the *Venom* into itself again.

5. The Will of the Creature ought to sink wholly into itself with all its Reason and Desire, accounting itself an unworthy Child that is no whit worthy of this so high a *Grace*; nor should it arrogate any Knowledge or Understanding to itself, or Desire of God to have any Understanding in its *creaturely Self*; but sincerely and simply sink down into the Grace and Love of God in Christ Jesus, and desire to be as it were dead to itself and its own Reason, in the Divine Life, and wholly resign itself to the Spirit of God in Love, that he may do how and what he will with it, as with his own Instrument.

6. Its own Reason ought not enter upon any Speculation in divine or in the Ground of human Matters; nor to will and desire any Thing but the *Grace* of God in Christ. And as a Child continually longeth after the Breasts of the Mother, so must its Hunger be continually entering into the *Love* of God, and not suffer itself to be broken off from that Hunger by any Means. When the outward Reason triumpheth in the Light, saying, *I have the true Child*, then the Will of the Desire must bow itself down to the Earth, and bring itself into the deepest Humility and most simple Ignorance, and say, *Thou art foolish, and hast nothing but the Grace of God*. Thou must wrap thyself up in that Belief with great Humility, and become nothing at all in thyself, and neither know nor love thyself. All that thou hast, or is in thee, must esteem itself as nothing but a *mere Instrument* of God; and thou must bring thy Desire only into God's Mercy, and go forth from all thy own knowing and willing; and esteem it as nothing at all, nor ever entertain any Will to enter into it again.

7. As soon as this is done the natural Will becometh weak and faint, and then the Devil is not able to sift it thus any more with his evil Desire, for the Places of his Rest become very *powerless, barren and dry*; and then the *Holy Spirit* proceeding from God, taketh Possession of the *Forms of Life*, and maketh his Dominion prevail. He kindleth the *Forms of Life* with his *Flames of Love*, and then the high Knowledge of the Centre of all Things ariseth, according to the inward and outward Constellation or Complexion of the Creature, in a very subtile drying Fire, attended with great Delight. Whereupon the humbled Soul presently desires to sink down into that *Light*, and esteems itself to be nothing, and quite unworthy of it.

8. And thus its own Desire pierceth into that *nothing*, viz. (into that wherein God createth) and doth what God will therein, and the Spirit of God springeth forth through the Desire of the *resigned Humility*, and so the *human Self* immediately followeth the *Spirit of God* in Trembling and humble Joy; and thus it may behold what is in Time and Eternity, for *All* is present before it.

9. When the Spirit of God riseth up as a Fire and Flame of Love, then the Spirit of the Soul descendeth, and saith, *Lord, Glory be to thy Name, not to me; thou art able to take to thyself Virtue, Power, Strength, Wisdom, and Knowledge; do as thou wilt, I can do nothing, I know nothing; I will go no whither but whither thou leadest me as thy Instrument; do thou in me and with me what thou wilt*.

10. In such an humble and total Resignation the Spark of Divine Power falleth into the Centre of the *Forms of Life*, as a Spark into Tinder, and kindleth it, viz. the Fire of the Soul, which *Adam* made to be a dark Coal in himself, so that it glimmereth. And when the Light of Divine Power hath kindled itself therein, the Creature must go on as

an Instrument of God's Spirit, and speak what the Spirit of God dictateth to it; and then it is no more in its own proper Possession, but is the Instrument of God.

11. But the Will of the Soul must without ceasing, in this *fiery-driving*, sink into nothing, *viz.* into the *deepest Humility* in the Sight of God. For no sooner doth the Will of the Soul in the least Measure go on in *its own Speculation* or *Searching*, but *Lucifer* layeth hold of it in the Centre of the *Forms of Life*, and sitteth it, so that it entereth into *Self*. It must therefore continue close to *resigned Humility*, as a Well doth to its Spring, and must suck and drink of God's Fountain, and not depart from the Ways of God at all.

12. For as soon as the Soul eateth of *Self*, and of the *Light* of *outward Reason*, it goeth on in its own Opinion; and then its Doings, which it sets forth for Divine, are but from the *outward Constellation*, or *Influence* of the *Stars*, which presently layeth hold on the Soul, and maketh it dry. And then the Soul goeth on in Errors, till it yield itself up again into Resignation, and acknowledging itself a-new to be a *defiled Child*, resisteth Reason, and so getteth the Love of God again. Which is harder to do in that Case than it was at first; for the Devil bringeth in strong Doubts now, and will not easily leave his *Fort of Prey*.

13. This may be seen clearly in the Saints of God from the Beginning of the World. For many who have been driven by the Spirit of God, have yet oftentimes departed from Resignation into *Self*, *viz.* into their own Reason and Will, in which Satan hath cast them into Sins, and into the Anger of God; as appeareth by *David* and *Solomon*, also by the Patriarchs, Prophets, and Apostles; who have oftentimes committed great Errors when they have departed from Resignation into *Self*, *viz.* into *their own Reason* and *Lust*.

14. Therefore, it is necessary for the Children of God to know how to behave themselves when they will learn the Way of God. They must beat down and cast away their very Thoughts; and desire nothing, nor have the least Will to learn any Thing, unless they find themselves to be in *true Resignation*; so that God's Spirit leadeth, teacheth, and guideth Man's Spirit, and that the human Will which is attached to itself, be wholly broken off from its own Lust, and resigned to God.

15. All Speculation in the Wonders of God is very dangerous, for the Spirit of the Will may soon be captivated therewith, unless the Spirit of the Will goeth or walketh after the Spirit of God, and then it hath Power in the *resigned Humility* to behold the Wonders of God.

16. I do not say that a Man should search and learn nothing in *natural Arts* and *Sciences*. No; such Knowledge is useful to him; but a Man must not begin with his own Reason. Man ought not only to govern his Life by the *Light* of *outward Reason*, which is good in itself, but should sink with that Light into the *deepest Humility* before God, and set the Spirit and Will of God foremost in all his searching, so that the *Light* of *Reason* may see and know Things through the *Light* of God. And though *Reason* may be very wise in its own Sphere, and help a Man to much Knowledge, yet must it not arrogate such Wisdom and Knowledge to itself, as if they were in its own Possession, but give the Glory thereof to God, to whom alone all Wisdom and Knowledge belongeth.

17. For the more deeply *Reason* sinketh itself down into *simple Humility* in the Sight of God, and the more unworthy it accounts itself in his Sight; the more truly it dieth from *Self-desire* and the more thoroughly the *Spirit* of God penetrateth it, and bringeth it into the highest Knowledge, so that at length it may come to behold the great Mysteries and Wonders of God. For the *Spirit* of God worketh only in *resigned Humility*, in that which neither seeketh nor desireth itself. The *Spirit* of God taketh hold of whatsoever desireth to be simple and lowly before him, and bringeth it into his Wonders: He hath Pleasure only in those that fear and bow themselves before him.

18. For God hath not created us for ourselves only, but to be Instruments of his Wonders, by which he desireth to manifest his Wonders. The resigned Will trusteth

God, and expecteth all Good from him alone; but *Self-Will* ruleth itself, for it is broken off from God. All that *Self-Will* doth is Sin, and against God; for it is gone out of that Order wherein he created it, into Disobedience, and desireth to be its own Lord and Master.

19. When a Man's *own Will* dieth from itself, then it is free from Sin, for it desireth nothing but that which God desireth of his Creature; it desireth only to do that for which God hath created it; and that which God will do by it; and though it is and must be the Doing, yet it is but the Instrument of the Doing, by which God doth what he will.

20. For this is the true Faith in Man, *viz.* to die from himself; that is, from his own Desire; and in all his Undertakings and Designs to bring his Desire into the Will of God, and arrogate the doing of nothing to himself, but esteem himself in all his Doings to be but a Servant or Minister of God, and to think that all he doth, and undertaketh, is for God. For in such a Disposition the Spirit of God leadeth him into true Uprightness and Faithfulness towards his Neighbour. For he thinketh thus with himself, *I do my Work not for myself, but for God, who hath called and appointed me to do it; I am but a Servant in his Vineyard.* He listeneth continually after the Voice of his Master, who within him commandeth him what he shall do. The Lord speaketh in him, and biddeth him do what he would have to be done by him.

21. But *Self* doth what *outward Reason* from the Stars commandeth, into which Reason the Devil flyeth with his Desire. *All whatever Self doth is without the Will of God*, and is done altogether in the Phantasy, that the Anger of God may accomplish its Pastime therewith.

22. *No Work done without the Will of God can reach the Kingdom of God*; it is all but an unprofitable Imagery, or self-wrought Work, in this great Agitation of Mankind. *For nothing is pleasing to God, but what he himself doth by the Will, as his Instrument.* For there is but one only God in the Essence of all Essences, and all that which worketh with him in that Essence, is one Spirit with him; but that which worketh in itself, in its own Will, is in itself only, and not in his Dominion. It is indeed under that universal Dominion of Nature, whereby he holdeth subject to him every Life evil and good, but not under that special Divine Government in himself, which comprehendeth the good only. *Nothing is Divine which walketh and worketh not in the Will of God.*

23. Christ saith, *Every Plant which my heavenly Father hath not planted, shall be rooted out and burned in the Fire.* All the Works of Man, which he hath wrought without the Will of God, shall be burnt up in the last Fire and given to the Wrath of God, *viz.* to the Pit of Darkness to recreate itself withal. For Christ saith, *He that is not with me is against me; and he that gathereth not with me scattereth.* Whosoever worketh, and doth it not in a resigned Will with Confidence in God, doth but make desolate and scatter; it is not acceptable to God. For nothing is pleasing to him but that which he willeth with his Spirit, and doth by his own Instrument.

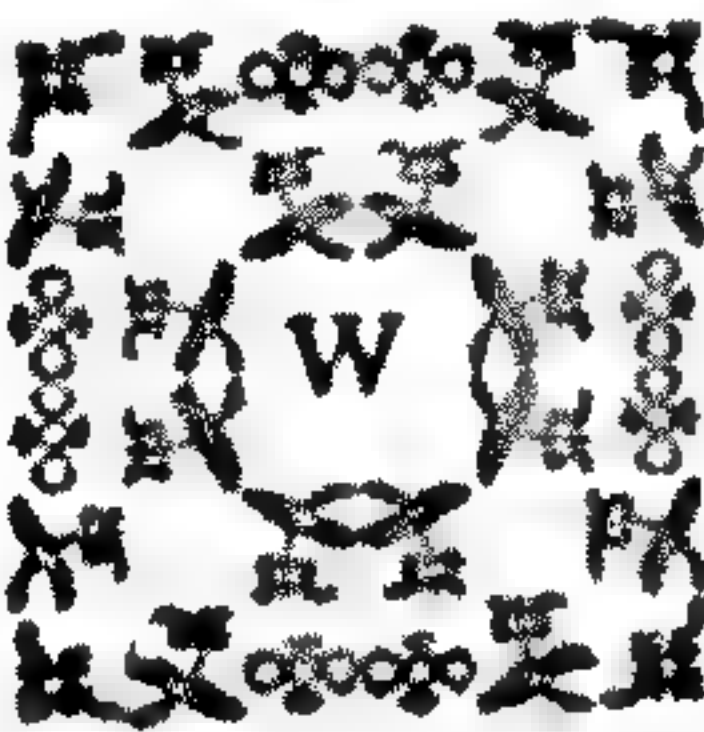
24. Therefore, whatsoever is done by the Conclusions of *human Self* in Matters of Religion, is a mere Fiction. It is *Babel*, and but a Work of the Stars, and of the outward World, and not acknowledged by God to be his Work. It is only the Play of the wrestling Wheel of Nature, wherein Good and Evil wrestle one with the other; what the one buildeth the other destroyeth. And this is the great Misery of the vain Turmoylings of Men, the Issue whereof must be left to the Judgement of God.

25. Whosoever therefore stirreth or laboureth much in such Turmoylings, worketh but for the Judgement of God; for no whit of it is perfect and permanent. It must all be separated in the Putrefaction. For that which is wrought in the Anger of God will be received thereby, and kept in the Mystery of its Desire to the Day of God's Judgement, when Evil and Good shall be severed.

26. But if a Man turn and go forth from himself, and enter into the Will of God, then also that Good which hath been wrought in and by him, shall be freed from the

Evil which he hath wrought. As *Isaiab* saith, *Though your Sins be as red as Scarlet, yet if ye turn and repent, they shall become as Wool, yea, as white as Snow.* For the Evil shall be swallowed up in the Wrath of God into Death, and the Good shall spring forth as a Sprout out of the wild Earth.

The Third Chapter.

1.  **WHOEVER** therefore intendeth to do any good and perfect Work, wherein he hopeth eternally to rejoyce, let him depart from *himself*, viz. from his own Desire, and enter into Resignation, into the Will of God, and work with God. And then though the earthly Desire of *Self* in Flesh and Blood cleaveth to him, yet if the Will of the Soul doth not receive that Desire into it, *Self* cannot perform any Work. For the resigned Will continually destroyeth the Substance of *Self* again, so that the Anger of God cannot reach it. And if it should happen to reach it sometimes, as may be the Case, yet the resigned Will prevaieth with its superior Power, and then it beareth the Figure of a victorious Work in the Wonders, and may inherit the *Filiation* or *Childship*. Therefore it is not good to speak or do any Thing, when Reason is kindled in and by the Desire of *Self*. Because that Desire springeth from, and worketh in, the Anger of God; by which a *Man* would suffer Loss. For his Work is brought into that Anger, and kept there to the great Day of God's Judgement.

2. Every evil or false Desire, whereby a Man deviseth how to gather to himself by Craft much worldly Gain from his Neighbour to his Neighbour's Hurt, is taken into the Anger of God, and belongeth to the Judgement. Wherein *all Things shall be made manifest*, and every Power and Essence, every Cause and Effect, both in Good and Evil, shall be presented to every one in the Mystery of the *Revelation*.

3. *All evil Works, done purposely, belong to the Judgement of God.* But he that turneth from the Will, goeth out from the Power of them, and those his Works belong to the Fire. *All Things shall and must be made manifest in the End.* For therefore God brought his working Power into Essence or Substance, that his Love and Anger might be made manifest, and become a Representation of his Deeds of Wonder, to his Glory.

4. And every Creature ought to know that it should continue in that Condition wherein it was created; otherwise it runneth on in Contrariety and Enmity to the Will of God, and bringeth itself into Pain. For every intelligent Creature that hath lost its Place or State wherein God first created it, is in Disorder and Misery, till it recovereth the same. A Creature which is created out of Darkness hath no Pain in the Darkness; as a venomous Serpent hath no Pain from its Venom. The Venom is its Life; but if it should lose its Venom, and have some good Thing instead thereof brought into it, and be made manifest in its Essence, that would be Pain and Death to it. Thus Good is Torment to a Being whose Nature is evil, and Evil is in like Manner Pain and Death to the Good.

5. Man was created of, for, and in *Paradise*; of, for, and in the *Love* of God; but if he bring himself into Anger, which is as a poisonous Pain and Death, then that contrary Paradisical Life of *Love* is a Pain and Torment to him.

6. If the Devil had been created out of the wrathful *Matrix*, for and in Hell, and had not had the *Divine Ess* or Essence, he could have no Pain in Hell. But he being created for and in Heaven, and yet having stirred up the Source or Property of Darkness in

himself, and thereby brought himself totally into Darkness, therefore the Light is now a Pain to him, that is, it causeth an everlasting Despair of God's Grace, and a continual Enmity to God, because God cannot endure him in *himself*, but hath cast him out. Therefore the Devil is angry and wrathful against *his own Mother*, of whose Essence and Substance he hath his Original, *viz.* the *Eternal Nature*, which keepeth him Prisoner in his own Place, as a Revolter or fallen Spirit, and sporteth in him with its Property of Anger. And, seeing he would not bear his Part in promoting the Divine Joy, in and for which he was created, therefore he must now do the contrary, and be an Enemy to all Goodness. For, of God, and in him, are all Things; Darkness and Light, Love and Anger, Fire and Light; but he calleth himself God, only as to the Light of his Love.

7. There is an eternal Contrariety between Darkness and Light; neither of them comprehendeth the other, and neither of them is the other; and yet there is only one Essence, Being, or Substance, wherein they both subsist. But there is a Difference in Quality and Will; yet the Essence or Substance is not divided, but a Principle maketh the Division. So that the one is a *nothing* in the other, and yet it is there, but not manifest in the Property of that Thing wherein it is.

8. For the Devil continued in his own Dominion or Principality, not indeed in that wherein God created him, but in the aking painful Birth of Eternity, in the Centre of Nature and Property of Wrath, in the Property which begetteth Darkness, Anguish and Pain. Indeed he is a Prince in the Place of this World, but in the first Principle, in the Kingdom of Darkness, in the Pit or Abyss.

9. Not in the Kingdom of the Sun, Stars, and Elements; he is no Lord or Prince there, but in the wrathful Part, *viz.* in the Root of the Evil of every Thing; and yet he hath not Power to do what he pleaseth with that.

10. For there is some Good in every Thing, which holdeth the Evil captive and shut up in the Thing; but he can walk and rule only in the evil Part or Property; when it stirreth up an evil Desire in itself, and bringeth its Desire into Wickedness. This indeed the inanimate Creatures cannot do; but Man can do it through the inanimate Creature, if he bring the Centre of his Will, with the Desire out of the Eternal Centre into it, which is the Ground of Inchantment and false Magic. The Will of the Devil can also enter into that Evil whereinto Man bringeth the Desire of his Soul, which is born also out of the Eternal Nature.

11. For the Original of the Soul and of Angels, out of the Eternal Nature is the same. But the Devil hath no further Power over the Time, or temporary Condition of this World, than in the *great Turba*, or *Turba magna*, the *Curse*; wheresoever that kindleth itself in the eternal and temporal Wrath, there he is busy, as in Wars, Fighting, and Strife, as also in great Tempests without Water. In the Fire he proceedeth as far as the *Turba* (Mischief or Hurt) goeth in great Showers or Tempests of Thunder, Lightening and Hail; but he cannot direct them, for he is not Lord or Master in them, but Servant only.

12. Thus the Creature stirreth up with its Desire, Good and Evil, Life and Death. The human Angelical Desire standeth in the Centre of the eternal Nature which is without Beginning; and wherein it kindleth itself, whether in Good or Evil, it accomplisheth its Work in that.

13. Now God created every Thing for and in that wherein it should be; the Angels for and in Heaven, and Man for and in Paradise. If therefore the Desire of the Creature goeth forth from its own Mother, then it entereth into the contrary Will and into Enmity, and it is tormented with the Contrariety therein, and so a false Will ariseth in a good; and then the good Will entereth into its nothing again, *viz.* into the End of Nature and Creature, and so leaveth the Creature in its own Evil or Wickedness, as appeareth by *Lucifer* and also by *Adam*; and had not the Will of the Love of God met

with *Adam*, and of meer Mercy entered into the Humanity or human Nature again, there could be no good Will in Man.

14. Therefore all Speculation and Enquiry about God's Will is a vain Thing, unless the Mind be converted. For when the Mind standeth captivated in the Self-Desire of the earthly Life, it cannot comprehend what the Will of God is; it runneth on but in Self, from one Way into another, and yet findeth no Rest; for Self-Desire evermore bringeth Disquiet. But when it sinketh itself wholly into the Mercy of God, desiring to die from itself, and to have God's Will for a Guide to the Understanding, so that it acknowledgeth and esteemeth itself as nothing, and willeth nothing but what God willeth, then shall it both know and do the Will of God. And if the Desire of Anger in the earthly Flesh should go along or join with the Devil's Imagination, and assault the Will of the Soul, yet the resigned Desire cryeth to God and saith, *Abba, loving Father, deliver me from Evil*: And then, though the earthly Will should grow too strong in the Wrath of God by the Infection of the Devil, the Desire of Anger would work but in or upon itself. According to what St. Paul saith, *Now if I sin, I do it not, but Sin that dwelleth in my Flesh*: Alto, *Now I serve the Law of God in my Mind, but in my Flesh the Law of Sin*. Paul meaneth not that the Will of the Mind or Soul should consent to the Will of the Flesh; but Sin is so strong in the Flesh, viz. the awakened Anger of God in Self, that oftentimes the Mind is brought into Lust as it were by Force, through the evil Incitements of the wicked, or else by beholding worldly Pomp and Glory; so that it absolutely beareth down the resigned Will, and ruleth by Force.

15. Now when Sin is wrought in the Flesh, then the Wrath sporteth itself therewith, and catcheth at the resigned Will; and then the resigned Will cryeth to God for Deliverance from the Evil, and prayeth that God would remove the Guilt away from it, and bring Sin into the Centre, viz. into Death, that it might die.

16. And St. Paul saith further, *Now there is no Condemnation to those that are in Christ Jesus, who are called according to the Purpose of God*; that is, those who in that Purpose of God in which he first called Man, are again called in the same Calling, to stand again in that Purpose of God, wherein he originally created Man to be his Image and Likeness.

17. So long as Man's own Will standeth in Self, so long it is not in the Purpose and Calling of God; it is not called, for it is gone forth from its original right Place; but when the Mind turneth itself back again into the Calling, viz. into Resignation, then the Will is in the Calling of God, that is, in the Place for and in which God created it, and then it hath Power to become the Child of God again; as it is written, *He hath given us Power to become the Children of God*.

18. The Power which he hath given us is his Purpose, for and in which he created Man in his Image. This God hath brought again into the human Nature, and hath given Power unto that Power to break the Head of Sin in the Flesh, namely, the Will and Desire of the Serpent; that is, the resigned Will in Christ treadeth upon the Head of the Desire of the sinful Will of the Serpent, and killeth again the Sins which were committed. This Power that is given becometh a Death to Death, and the Power of Life to Life.

19. Therefore no Man can make any Excuse, as if he could not will. Indeed, while he sticketh fast in himself, in his own Desire, and serveth only the Law of Sin in the Flesh, he cannot. For he is kept back, as being a Servant of Sin; but when he turneth the Centre of his Mind away, and directeth it into the Will and Obedience of God, then he can.

20. Now the Centre of the Mind is come out of Eternity, out of God's Omnipotence; it can bring itself into what it will, and whither it will. *For that which is out of the Eternal, hath no Law*. But the Will hath a Law to obey God, and is born out of the Mind, and must not rend itself away from that out of which God created it.

21. Now God created the Will of the Mind for and in Paradise, to be a Companion with him in the Kingdom of Divine Joy. It ought not to have removed itself from thence; but since it hath removed itself from thence, God hath brought his Will again into the Flesh, and in his new-brought-in Will hath given us Power to bring our Wills into it, and to kindle a new Light therein, and so to become his Children again.

22. God hardeneth no Man; but Man's own Will, which goeth on in the fleshly Life of Sin, hardeneth his Heart. The Will of Self bringeth the Vanity of this World into the Mind, which is thereby shut up, and continueth so.

23. God, so far as he is called God, and is God, cannot will any Evil; for there is but one only Will in God, and that is Eternal Love, a Desire of that which is his Like, viz. Power, Beauty, and Virtue.

24. God desireth nothing but what is like his own Desire: His Desire receiveth nothing but what itself is.

25. God receiveth no Sinner into his Power and Virtue, unless the Sinner go forth from his Sins, and enter with the Desire into God. And then, *he will not cast out those that so come unto him.* He hath given to the Will an open Gate in Christ, saying, *Come unto me all ye that are heavy laden with Sins, and I will refresh you; take my Yoke upon you,* that is, *the Cross of the Enmity in the Flesh.* This was the Yoke of Christ, which he had to bear for the Sins of all Men. This Cross or Yoke the resigned Will must also take upon itself in the evil earthly sinful Flesh, and bear it after Christ in Patience and Hope of Deliverance. It must also continually *break the Head of the Serpent*, in and through Christ's Will and Spirit, and kill and destroy the earthly Will in God's Anger, not letting it *rest on a soft Bed* when Sin is committed, and thinking to repent one Time or other.

26. No, no, the earthly Will groweth strong, fat, and wanton upon this *soft Bed*, but as soon as the Light of God shineth in thee, and sheweth Sin to thee, the Will of thy Soul must sink itself down into the Passion and Death of Christ, and wrap itself up close therein. It must take the Passion of Christ into its Possession, and be a Lord over the Death of Sin by the Death of Christ, and kill and destroy it in the Death of Christ.

27. The Will of Sin must die, though it be never so unwilling. Be at Enmity therefore with the voluptuous earthly Flesh; give it not what it would have; let it fast and suffer Hunger till its tickling ceases. Account the Will of the Flesh thine Enemy, and do not what the Desire in the Flesh willeth, and then thou shalt bring a Death upon the *deathful Property in the Flesh.*

28. Regard not any Scorn of the World, as considering that it doth but scorn thine Enemy, and that is become a Fool to it. Nay, do thou thyself account it thy Fool, which Adam caused thee to possess, and made to be thy false Heir. *Cast out of the House the Son of the Bond-Woman*, that *strange Child* which God did not give to be in the House of Life in Adam at the Beginning; *for the Son of the Bond-Woman must not inherit with the Son of the Free-Woman.*

29. The *earthly Will* is but *the Son of the Bond-Woman*. For the Four Elements should have been Man's Servants, but Adam hath brought them into the *Sonship*, or adopted them into himself. Therefore God said to Abraham, when he had opened the Covenant of the Promise in him; *Cast out the Son of the Bond-Woman, for he shall not inherit with the Son of the Free.* This *Son of the Free* is Christ, which God of his Grace hath brought again into the Flesh for us, namely, a new or renewed Mind, wherein the Will, viz. the Eternal Will of the Soul, may draw and drink the *Water of Life*, of which Christ speaketh, saying, *Whosoever shall drink of this Water that I will give him, it shall spring up in him, and be a Fountain of eternal Life.* This Fountain is the Renovation of the Mind or Will of the Soul.

30. Therefore I say that all Fictions and Devices to come to God by, let them have what Name soever they will, which Men contrive and invent for Ways to God, are but lost Labour and vain Endeavours, without a new Mind. There is no other Way to God, but a new Mind, which turneth from Wickedness, and entereth into Repentance for the Sins it hath committed. Which goeth forth from its Iniquity and willeth it no more; but wrappeth its Will up in the Death of Christ, and with all Earnestness dieth from the Sin of the Soul in the Death of Christ, so that it willeth Sin no more.

31. And though all the Devils should press hard upon it, and enter with their Desire into the fleshy Mind, yet the Will of the Soul must stand still and hide itself in the Death of Christ, willing and desiring nothing but the Mercy of God.

32. No hypocritical Flattery, or outward comforting ourselves availeth at all; as when Men will cover Sin and Iniquity in the Flesh with the Satisfaction of Christ, and remain in Self still. Christ saith, *Except ye turn and become as Children, ye shall not see the Kingdom of God.* The Mind must become as wholly new, as in a Child that knoweth nothing of Sin. Christ saith also, *Ye must be born anew, or else ye shall not see the Kingdom of God.* There must arise a Will wholly new in the Death of Christ. It must be brought forth out of Christ's Incarnation or entering into the Humanity, and rise in Christ's Resurrection.

33. Now before this can be done, the Will of the Soul must die in the Death of Christ; for in *Adam* it received the *Son of the Bond-Woman*, viz. Sin into it. This the Will must cast out, and the poor captive Soul must wrap itself up in the Death of Christ earnestly with all the Power it hath, so that the *Son of the Bond-Woman*, viz. the Sin that is in it may die in the Death of Christ.

34. In very deed Sin must die in the Will of the Soul, or else there can be no Vision of God. For the earthly Will, in Sin and the wrathful Nature, shall not see God. It is the regenerated Nature only that is capable of the Divine Vision or Enjoyment. The Soul must put on the Spirit and Flesh of Christ; it cannot inherit the Kingdom of God in this earthly Tabernacle. For the Kingdom of Sin hangeth to it outwardly, which must putrify in the Earth, and rise again in new Power.

35. Hypocrisy, Flattery, and verbal Forgiveness, avail nothing. We must be Children, not by outward Imputation, but by being born of God from within, in the *new Man*, which is resigned in and to God.

36. All such Flattery of ourselves by saying, *Christ hath paid the Ransom, and made Satisfaction for Sin*, and that *he died for our Sins*, if we also do not die from Sin in him, and put on his Merit in new Obedience, and live therein, is a false and vain Comfort.

37. He that is a bitter Enemy and Hater of Sin, can and may comfort himself with the Sufferings of Christ. He that doth not willingly see, hear, or taste Sin, but is at Enmity with it, and would willingly always do that which is well and right, if he knew but what he ought to do; such a one hath indeed put on the Spirit and Will of Christ, and is his true Disciple.

38. But the outward Flattery of being accounted a Child of God by Imputation or external Application, is false and vain. The Work done in, or by, the outward Flesh only, doth not make the Child of God; but the working of Christ in the Spirit maketh, and indeed is, the Child of God. Which inward working is so powerful that it shineth forth as a new Light in the outward Life; and proveth itself to be the Child of God by its external Conduct and Actions.

39. For if the Eye of the Soul be Light, then the whole Body is Light in all its Members. Now if any boast himself to be the Child of God, and yet suffereth the Body to burn in Sins, he is no true Child, nor capable of the Inheritance; but lieth bound by the Chains of the Devil in gross Darkness. And if he doth not find in himself an earnest and sincere Desire of Well-doing in Love, then his Pretence to the Childship is but an

Invention of Reason proceeding from Self. He cannot see God, unless he be born a-new, and shew forth by his Power and Life, that he is his true Child. For there is no Fire but hath Light in it; and if the Divine Fire be in the Mind, it will shine forth, and the Mind will do that which God will have to be done.

40. But perhaps thou wilt say, *I have a Will indeed to do so; I would willingly do it, but I am so hindered that I cannot.*

41. Nay, thou vile Man, God draweth thee to be his Child, but thou wilt not; the soft Cushion in Evil is dearer to thee than to be so readily parted with. Thou preferrest the Joy of Wickedness to the Joy of God. Thou art wholly swallowed up in *Self* still, and livest according to the Law of Sin, and that hindereth thee. Thou art unwilling to die from the Pleasure of the Flesh, and therefore thou art not in the *Filiation*. God draweth thee to it, but thou thyself wilt not.

42. O how fine a Thing would *Adam* think it, if he might be taken into Heaven with this Will of the voluptuous Flesh about him, and have the Child of Wickedness, that is full of Deceit, set upon the Throne of God. *Lucifer* also would fain have had it so, but he was spewed out.

43. It is a troublesome Thing to mortify the evil Will; none are willing to do it. We would all gladly be the Children of God, if we might be so with this rough Garment of fallen Nature about us. But that cannot be. This World passeth away, and the outward Life must die; what Good can the Adoption in the mortal Body of Flesh and Blood only do me?

44. If we would inherit the *Filiation*, we must also put on the *new Man* which can inherit it, as being like the Deity. God will have no Sinners in Heaven, but only such as are born a-new and become Children, and so have put on Heaven.

45. Therefore it is not so easy a Matter to become a Child of God, as Men imagine. Indeed, it is not a troublesome Thing to him that hath put on the *Filiation*, whose Light shineth; for it is Joy to such a one. But to turn the Mind and destroy *Self*, there is a strong and continued Earnestness requisite, and such a stout and steady Purpose, that if the Body and Soul should part asunder by it, yet the Will would persevere constantly, and not enter again into *Self*.

46. A Man must wrestle till the dark Centre that is shut up close, break open, and the Spark lying hid therein kindle; and from thence the *noble Lily-Branch* sprouteth, as from the *divine Grain of Mustard-Seed*, as Christ saith. A Man must pray earnestly, with great Humility, and for a while become a Fool in his own Reason, and see himself void of Understanding therein, until Christ be formed in this new Incarnation.

47. And then when Christ is born, *Herod* is ready to kill the Child, which he seeketh to do outwardly by Persecutions, and inwardly by Temptations, to try whether this *Lily-Branch* will be strong enough to destroy the Kingdom of the Devil, which is manifested in the Flesh.

48. Then this Destroyer of the Serpent is brought into the Wilderness, after he is baptized with the Holy Spirit, and tempted and tried whether or not he will continue in Resignation to the Will of God. In which Temptation he must stand so fast, that if Need require, he would leave all earthly Things, and even the outward Life, to be a Child of God.

48. No temporal Honour must be preferred before *Filiation*. But he must with his Will leave and forsake it all, and not account it his own, but esteem himself as a Servant only in it, who is to obey his Master. He must leave all worldly Propriety. We do not mean that he may not have or possess any Thing; but his Heart must forsake it, and not bring his Will into it, nor count it his own. For if he setteth his Heart upon it, he hath no Power to serve them that stand in Need with it.

50. *Self* is but a Slave to its temporal Possessions, but *Resignation* ruleth over all that it hath. *Self* must do what the Devil will have it do in *fleshy Voluptuousness* and *Pride* of

Life; but *Resignation* treadeth it all under with the Feet of the Mind. *Self* despiseth that which is *lowly* and *simple*; but *Resignation* sitteth down with the *lowly* in the Dust. It saith, *I will be simple in myself, and understand nothing, lest my Understanding should exalt itself and sin. I will lie down in the Courts of my God at his Feet, that I may serve my Lord in that which he commandeth me. I will know nothing of myself, that the Will and Power of my Lord may lead and guide me, and that I may only do what God doth through me, and will have done by me. I will sleep in myself until the Lord awaken me with his Spirit; and if he will not, then will I look up to him in Silence, and wait his Commands.*

51. Beloved Brethren: Men at this Time boast much of Faith; but where is it to be found? The modern Faith is but the History. Where is that Child which believeth that Jesus is born? If that Child were in Being, and did believe that Jesus is born, it would also draw near to the sweet Child Jesus, and receive him and nurse him.

52. Alas! the Faith of this Day is but historical, a mere Assent to the Matter of Fact that Jesus Christ lived and died; that the *Jews* killed him; that he left this World, and is not King on Earth in the outward Man; but that Men may do what they list, and need not die from Sin, and their evil Lusts. All this the wicked Child *Self* rejoiceth in, that it may fatten the Devil by living deliciously.

53. This sheweth plainly that true Faith was never weaker since Christ's Time, than it is now. When nevertheless the World cryeth aloud, and saith, *We have got the true Faith*; and contend about a Child, with a Contention, than which there was never worse, since Men were on Earth.

54. If thou art truly *Zion*, and hast that new born Child which was lost and is found again, then let it be seen in Power and Virtue. Let us all openly see the sweet Child Jesus brought forth by thee, and that thou art his Nurse. If not, then the Children in Christ will say, thou hast found nothing but the Cradle of the Child, that is, the History.

55. Where hast thou the sweet Child Jesus, thou that art so exalted with the History, and with thy false and seeming Faith? O how will the Child Jesus visit thee one Day in the Father's Property, the Property of Anger, in thy own *Turba* which thou hast fattened! It calleth thee now in Love, but thou wilt not hear, for thine Ears are stopped with Covetousness and Voluptuousness. Therefore the Sound of the Trumpet shall one Day alarm thee with the hard Thunder-clap of thy *Turba*, and rouse thee up, if haply thou wilt then seek and find the sweet Child Jesus.

56. Beloved Brethren, this is a Time of seeking, of seeking and of finding. It is a Time of Earnestness; whom it toucheth, it toucheth home. He that watcheth shall hear and see it; but he that sleepeth in Sin, and saith in the fat Days of his Belly, *All is Peace and quiet, we hear no Sound from the Lord*, shall be blind. But the Voice of the Lord hath sounded in all the Ends of the Earth, and a Smoke riseth, and in the Midst of the Smoke there is a great Brightness and Splendor. *Hallelujah. Amen.*

Shout unto the Lord in Zion, for all Mountains and Hills are full of his Glory: He flourisheth like a green Branch, and who shall binder it. Hallelujah.

THE THIRD BOOK.

OF

REGENERATION,

OR THE

NEW BIRTH.

SHEWING

How he that *earnestly* seeketh *Salvation*, must suffer himself to be brought out of the *confused* and *contentious Babel*, by the *Spirit of CHRIST*, that he may be *born a-new* in the *Spirit of CHRIST*, and live to *Him* only.

DOO CLEINT EET

Rev. xviii. 4:

Come out of Babylon, my People, that ye be not Partakers of her Sins, and that ye receive not of her Plagues; for her Sins have reached unto Heaven, and God hath remembered her Iniquity.

THE NEW WORLD

1844

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THE
AUTHOR'S PREFACE
TO THE
READER.

ALTHOUGH I have in my other Writings set down a clear Description of Regeneration, or the New Birth, from the Ground thereof; yet because every one hath them not, neither hath every one the Capacity to understand them; I have therefore, as a Service to the simple Children of Christ, here set down a short Sum concerning the New-Birth.

But if any desire to search the deep Ground from whence all floweth, and have the Gift to understand it, let him read

- I. The Three Principles of the Divine Essence.
- II. The Threefold Life of Man.
- III. The Forty Questions of the Original Essence, Substance, Nature, and Property of the Soul.
- IV. The Incarnation and Birth of Jesus Christ the Son of God; also of his Suffering, Death, and Resurrection.
- V. The Six Points treating of the Three Worlds how they are in one another as one; and yet make Three Principles, viz. Three Births or Centers.
- VI. The Mystrium Magnum, which is an Interpretation upon Genesis.

And in them he shall find all that he can ask, and that as deep as the Mind of Man is able to reach. I have written this for the true Israelites, that is, for the hungry and thirsty Hearts that long after the Fountain of Christ, who are my Fellow Members in the Spirit of Christ: But not for the Ishmaelites and Scorners, for they have a Book within them, wherewith they vex, persecute, and suppress the Children of Christ that are under the Cross; and yet, though it be unwillingly and unwittingly to themselves, they must be Servants to such Children of Christ.

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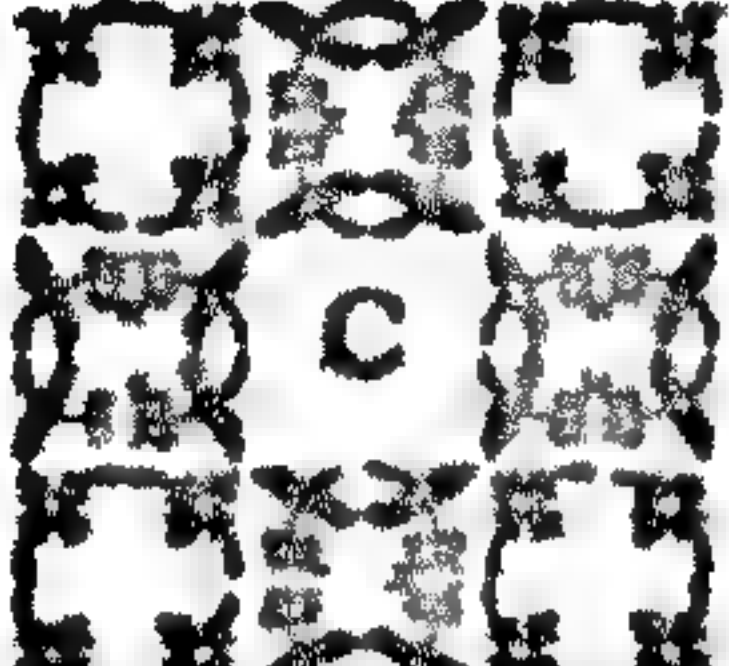
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OF

REGENERATION.

The First Chapter.

Shewing how Man should consider himself.

1. HRIST said, *Except ye turn and become as Children, ye shall not see the Kingdom of God. Again, he said to Nicodemus, Except a Man be born again, of Water and of the Spirit, he cannot enter into the Kingdom of God; for that which is born of the Flesh is Flesh, and that which is born of the Spirit is Spirit.*

2. Also the Scripture positively declareth, that *the fleshly natural Man receiveth not the Things of the Spirit of God, for they are Foolishness unto him, neither can he know or conceive them.*

3. Now seeing that all of us have Flesh and Blood and are mortal, as we find by Experience, and yet the Scripture saith, that *We are the Temples of the Holy Ghost, who dwelleth in us, and that the Kingdom of God is within us, and that Christ must be formed in us; also, that He will give us his Flesh for Food, and his Blood for Drink: And that, Whosoever shall not eat of the Flesh of the Son of Man, and drink his Blood hath no Life in him.* Therefore we should seriously consider what Kind of Man in us it is, that is capable of being thus like the Deity.

4. For it cannot be said of the mortal Flesh that turneth to Earth again, and liveth in the Vanity of this World, and continually lusteth against God; that it is the Temple of the Holy Ghost; much less can it be said that the New-Birth cometh to pass in this earthly Flesh, which dyeth and putrieth, and is a continual House of Sin.

5. Yet seeing that it remaineth certain that a true Christian is born of Christ, and that the New-Birth is the Temple of the Holy Ghost which dwelleth in us, and that the New Man only, that is born of Christ, partaketh of the Flesh and Blood of Christ; it appeareth that it is not so easy a Matter to be a Christian.

6. And that Christianity doth not consist in the mere knowing of the History, and applying the Knowledge thereof to ourselves, saying that *Christ died for us, and hath destroyed Death and turned it into Life in us, and that he hath paid the Ransom for us, so that we need do nothing but comfort ourselves therewith, and stedfastly believe that it is so.*

7. For we find of ourselves that Sin is living, lusty, strong, and powerfully working in the Flesh, and therefore it must be somewhat else, which doth not co-operate with Sin in the Flesh, nor willeth it, that is the New-Birth in Christ.

8. For St. Paul saith, *There is no Condemnation to them that are in Christ Jesus. And further, Should we that are Christians be yet Sinners? God forbid, seeing we are dead to Sin in Christ.*

9. Besides, the Man of Sin cannot be the Temple of the Holy Ghost ; and yet *there is no Man that sinneth not, for God hath shut up all under Sin.* As the Scripture saith, *No one living is righteous in thy Sight, if thou impute his Sins to him.* The righteous Man *falleth seven Times a Day* ; and yet it cannot be meant that the righteous falleth and sinneth, but his mortal and sinful Man. For the Righteousness of a Christian in Christ cannot sin.

10. Moreover, St. Paul saith, *Our Conversation is in Heaven, from whence we expect our Saviour Jesus Christ.* Now, if our Conversation be in Heaven, then Heaven must be in us ; Christ dwelleth in Heaven ; and then if we are his Temple, that Temple Heaven must be in us.

11. But for all this, seeing Sin tempteth us within us, whereby the Devil hath within us an Access to us, therefore Hell also must be in us too, for the Devil dwelleth in Hell ; wheresoever he is, he is in Hell, and cannot come out of it. Yea, when he possesseth a Man, he dwelleth in Hell, viz. in the Anger of God in that Man.

12. Therefore we ought to consider well what Man is, and how he is a Man ; and then we shall find that a true Christian is not a mere historical *new Man*, as if it were enough for us outwardly to confess Christ, and believe that he is the Son of God, and hath paid the Ransom for us. For Righteousness availeth nothing, imputed from without, that is, by believing only that it is so imputed. But it is an inherent Righteousness born in us, by which we become the Children of God, that availeth.

13. And as the earthly Flesh must die, so also the Life and Will must die from Sin, and be as a Child that knoweth nothing, but longeth only after the Mother which brought it forth. So likewise must the Will of a Christian enter again into its Mother, viz. into the Spirit of Christ, and become a Child in itself in its own Will and Power, having its Will and Desire inclined and directed only towards its Mother. And a new Will and Obedience in Righteousness, which willeth Sin no more, must rise from Death out of the Spirit of Christ in him.

14. For that Will is not born a-new, which desireth and admitteth Vanity into itself ; and yet there remaineth a Will which longeth after Vanity, and sinneth, even in the *new-born* or *regenerate* Man. Therefore the Image or Nature of Man should be well understood, and how the *New-Birth* cometh to pass ; seeing it is not wrought in the mortal Flesh, and yet is wrought truly and really in us, in Flesh and Blood, in Water and Spirit, as the Scripture saith.

15. We should therefore rightly understand what Kind of Man it is in us, that is the Member of Christ, and Temple of God who dwelleth in Heaven. And then also what Kind of Man it is that the Devil ruleth and driveth ; for he cannot meddle with the Temple of Christ, nor doth he care much for the mortal Flesh ; and yet there are not *three* Men in one another, for all make but *one* Man.

16. Now if we will understand this rightly, we must consider Time and Eternity, and how they are in one another ; also Light and Darkness, Good and Evil ; but especially the Original of Man.

This may be thus apprehended.

17. THE outward World with the Stars and four Elements, wherein Man and all Creatures live, neither is, nor is called God. Indeed God dwelleth in it, but the Substance of the outward World comprehendeth him not.

18. We see also that the Light shineth in Darkness, and the Darkness comprehendeth not the Light, and yet they both dwell *in* one another. The four Elements are also an Example of this, which in their Original are but *one* Element, which is neither hot nor

cold, nor dry, nor moist; and yet by its stirring separateth itself into Four Properties, viz. into Fire, Air, Water, and Earth.

19. Who would believe that Fire produceth or generateth Water? And that the Original of Fire could be in Water, if we did not see it with our Eyes in Tempests of Thunder, Lightening, and Rain; and did not find also, that in living Creatures, the essential Fire of the Body dwelleth in the Blood, and that the Blood is the Mother of the Fire, and the Fire the Father of the Blood.

20. And as God dwelleth in the World, and filleth all Things, and yet possesseth nothing; and as the Fire dwelleth in Water, and yet possesseth it not: Also, as the Light dwelleth in Darkness, and yet possesseth not the Darkness; as the Day is in the Night, and the Night in the Day, Time in Eternity, and Eternity in Time; so is Man created according to the outward Humanity; he is the Time, and *in* the Time, and the Time is the outward World, and it is also the outward Man.

21. The inward Man is Eternity, and the Spiritual Time and World, which also consisteth of Light and Darkness, viz. of the Love of God, as to the Eternal Light, and of the Anger of God as to the Eternal Darkness, whichsoever of these is manifest in him, his Spirit dwelleth in that, be it Darkness or Light.

22. For Light and Darkness are both *in* him, but each of them dwelleth in itself, and neither of them possesseth the other; but if one of them entereth into the other, and will possess it, then that other loseth its Right and Power.

23. The *passive* loseth its Power, for if the Light be made manifest in the Darkness, then the Darkness loseth its Darkness, and is not known or discerned. Also on the contrary, if the Darkness arise in the Light and get the upper-hand, then the Light and the Power thereof are extinguished. This is to be observed also in Man.

24. The Eternal Darkness of the Soul is Hell, viz. an aching Source of Anguish, which is called the Anger of God; but the Eternal Light in the Soul is the Kingdom of Heaven, where the fiery Anguish of Darkness is changed into Joy.

25. For the same Nature of Anguish, which in the Darkness is a Cause of Sadness, is in the Light a Cause of the outward and stirring Joy. For the Source or Original in Light, and the Source in Darkness are but one Eternal Source, and one Nature, and yet they, viz. the Light and Darkness, have a mighty Difference in the Source; the one dwelleth *in* the other and begetteth the other, and yet is not the other. The Fire is painful and consuming, but the Light is yielding, friendly, powerful, and delightful, a sweet and amiable Joy.

26. This may be found also in Man; he is and liveth in *three Worlds*; the First is the *Eternal dark World*, viz. the Centre of the Eternal Nature, which produceth or generateth the Fire, viz. the Source or Property of Anguish.

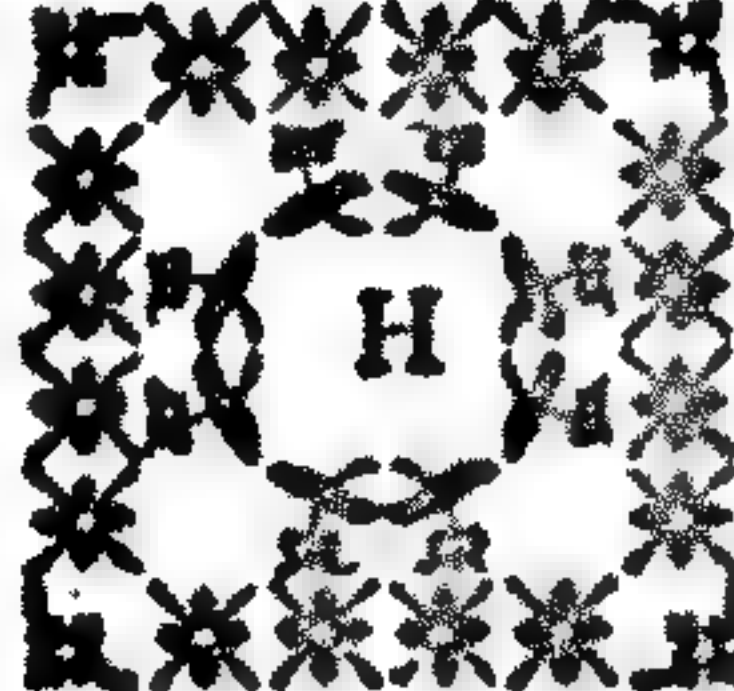
27. The Second is the *Eternal light World*, which begetteth the Eternal Joy, which is the Divine Habitation wherein the Spirit of God dwelleth, and wherein the Spirit of Christ receiveth the human Substance, and subdueth the Darkness, so that it must be a Cause of Joy in the Spirit of Christ in the Light.

28. The Third is the *outward visible World* in the four Elements and the visible Stars; though indeed every Element hath its peculiar Constellation in itself, whence the Desire and Property arise, and is like a Mind.

29. Thus you may understand that the Fire in the Light is a Fire of Love, a Desire of Meekness and Delightfulness; but the Fire in the Darkness is a Fire of Anguish, and is painful, irksome, inimicitious, and full of Contrariety in its Essence. The Fire of the Light hath a good Relish or Taste, but the Taste in the Essence of Darkness is unpleasant, loathsome, and irksome. For all the Forms or Properties in the Eternal Nature, till they reach to Fire, are in great Anguish.

The Second Chapter.

How Man is created.

30. ERE we are to consider the Creation of Man. *Moses saith, God created Man in his Image, in the Image of God created he him.* This we understand to be both out of the eternal and temporal Birth; out of the inward and spiritual World, which he breathed into him, into the created Image; and then out of the Substance of the inward spiritual World, which is holy.

31. For as there is a Nature and Substance in the outward World; so also in the inward spiritual World there is a Nature and Substance which is spiritual; from which the outward World is breathed forth, and produced out of Light and Darkness, and created to have a Beginning and Time.

32. And out of the Substance of the inward and outward World Man was created; out of, and in the Likeness of the Birth of all Substances. The Body is a *Limbus* (an Extract or a Kind of Seed, which containeth all that which the Thing from whence it is taken hath) of the Earth, and also a *Limbus* of the heavenly Substance; for the Earth is breathed forth out-spoken, or created out of the dark and light World. In the Word *Fiat* (or creating Word) viz. in the eternal Desire Man was taken out of the Earth, and so created an Image out of Time and Eternity.

33. This Image was in the inward and spiritual Element, from whence the four Elements proceed and are produced. In that one Element was Paradise; for the Properties of Nature from the *Fire-dark-and-light-World* were all in Harmony and Agreement in Number, Weight, and Measure. One of them was not manifested more eminently than another; therefore was there no Frailty therein. For no one Property was predominant over another, neither was there any Strife or Contrariety among the Powers and Properties.

34. Into this created Image God breathed the Spirit and Breath of Understanding out of the *three Worlds*, as one only Soul, which, as to its original Principle or Essence, is, or consisteth in, the inward *dark Fire-World* of the eternal spiritual Nature; according to which God calleth himself a *strong jealous God*, and a *consuming Fire*.

35. And this now is the eternal creaturely great Soul, a magical Breath of Fire, in which Fire consisteth the Original of Life, from the great Power of Separation. God's Anger, or the eternal Darkness, is in this Property, so far as Fire reacheth without giving Light.

36. The second Property of the Breath of God is the Spirit of the Source of Light, proceeding from the great fiery Desire of Love, from the great Meekness; according to which God calleth himself a *loving, merciful God*; in which consisteth the true Spirit of Understanding, and of Life in Power.

37. For as Light shineth from Power, and as the Power of Understanding is discerned in the Light, so the Breath of the Light was joined to the Breath of the Fire of God, and breathed into the Image of Man.

38. The third Property of the Breath of God was the outward Air with its Constellation or *Astrum*, wherein the Life and Constellation of the outward Substance and Body did consist. This he breathed into his Nostrils; and as Time and Eternity hang together, and as Time is produced out of Eternity, so the inward Breath of God hung to the outward.

39. This threefold Soul was at once breathed into Man; and each Substance of the Body received the Spirit according to its Property. The outward Flesh received the outward Air and its Constellations, for a rational and vegetative Life, to the Manifestation of the Wonders of God; and the Light Body or Heavenly Substance received the Breath of the Light of the great Divine Powers and Virtues; which Breath is called the Holy Ghost.

40. Thus the Light pierced through the Darkness, viz. through the dark Breath of Fire, and also through the Breath of the outward Air and its Constellation or *Astrum*, and so deprived all the Properties of their Power, that neither the Anguish of the Breath of Fire in the inward Property of the Soul, nor Heat nor Cold, nor any of all the Properties of the outward Constellation, might or could be manifested.

41. The Properties of all the three Worlds in Soul and Body were in equal Agreement, Temperature, and Weight. That which was inward and holy, ruled through and over the outward, that is, the outward Parts of the outward Life, of the outward Stars or Constellations and the four Elements; and that original and universal Power of the inward over the outward, constituted the Holy Paradile.

42. And thus Man was both in Heaven and also in the outward World, and was Lord over all the Creatures of this World. Nothing could destroy him.

43. For such was the Earth also, until the Curse of God broke forth. The Holy Property of the Spiritual World sprung up through the Earth, and brought forth Holy Paradifical Fruits, which Man then could eat in a magical Paradifical Manner.

44. And had neither need of Teeth, nor Entrails in his Body. For as the Light swalloweth up Darkness, and as the Fire devoureth Water, and yet is not filled therewith, just such a Centre Man also had for his Mouth to eat withal, according to the Manner of Eternity.

45. And he could also generate his Like out of himself, without any dividing or opening of his Body and Spirit, in such a Manner as God generated the outward World; who did not divide himself; but did in his Desire, viz. in the Word *Fiat*, manifest himself, and brought that same Desire into a Figure according to the Eternal Spiritual Birth. So also Man was created an Image and Likeness of God in that Respect, according to Time and Eternity, out of both Time and Eternity, yet in and for an immortal Life, which was without Enmity or Contrariety.

46. But the Devil having himself been a Prince and Hierarch in the Place of this World, and cast out for his Pride into the dark anguishing, painful, and hostile Property and Source, into the Wrath of God, envied Man the Glory of being created in, and for the Spiritual World, the Place which he himself once possessed; and therefore brought his Imagination, or Desire into the Image of Man, and made it so lusting, that the dark World, and also the outward World arose in Man, and departed from the equal Agreement and Temperature wherein they stood, and so one predominated over the other.

47. And then the Properties were each of them separately made manifest in itself, and each of them lusted after that which was like itself. That which was out of the Birth of the dark World, and also that which was out of the Birth of the light World, would each of them eat of the *Limbus* of the Earth, according to its Hunger; and so Evil and Good became manifest in *Adam*.

48. And when the Hunger of the Properties went into the Earth, from whence the Properties of the Body were extracted, then the *Fiat* drew such a Branch out of the Earth as the Properties could eat of in their awakened Vanity; for this was possible.

49. For the Spirit of the strong and great magical Power of Time and Eternity was in *Adam*, from which the Earth with its Properties was breathed forth; and so the *Fiat*, viz. the strong Desire of the eternal Nature, attracted the Essence of the Earth. And

thus God let the *Tree of Knowledge of Good and Evil* grow for *Adam*, according to his awakened Properties; for the great Power of the Soul and of the Body caused it.

50. And then Man must be tried, whether he would stand and subsist in his own Powers, before the Tempter the Devil, and before the Wrath of the Eternal Nature; and whether the Soul would continue in the equal Agreement of the Properties in true Resignation under God's Spirit, as an Instrument of God's Harmony, a tuned Instrument of divine Joyfulness for the Spirit of God to strike upon. This was tried by that Tree, and this severe Commandment was added, *Thou shalt not eat thereof, for on that Day that thou eatest thereof, thou shalt surely die.*

51. But it being known to God that Man would not stand, and that he had already imagined and lusted after Good and Evil, God said, *It is not good for Man to be alone, we will make him an Help-meet for him.*

52. For God saw that *Adam* could not then generate magically, having entered with his Lust into Vanity. Now therefore *Moses* saith, *God caused a deep Sleep to fall upon him, and he slept*; that is, seeing Man would not continue in the Obedience of the Divine Harmony in the Properties, submitting himself to stand still as an Instrument of the Spirit of God; therefore God suffered him to fall from the Divine Harmony into an Harmony of his own, viz. into the awakened Properties of Evil and Good; the Spirit of his Soul went into these.

53. And there in this Sleep he died from the Angelical World, and fell under the Power of the outward *Fiat*, and thus bade farewell to the Eternal Image, which was of God's begetting. Here his Angelical Form and Power fell into a Swoon, and lay on the Ground.

54. And then by the *Fiat* God made the Woman out of him, out of the *Matrix* of *Venus*, viz. out of that Property wherein *Adam* had the Begettress in himself; and so out of one Body he made two, and divided the Properties of the Tinctures, viz. the watery and fiery Constellations in the Element; yet not wholly in Substance but in the Spirit, viz. the Properties of the watery and fiery Soul.

55. And yet it is but one Thing still, only the Property of the Tincture was divided; the Desire of Self-Love was taken out of *Adam*, and formed into a Woman according to his Likeness. And thence it is that Man now so eagerly desireth the *Matrix* of the Woman, and the Woman desireth the *Limbus* of the Man, viz. the Fire-Element, the Original of the true Soul, by which is meant the Tincture of Fire; for these two were one in *Adam*, and therein consisted the Magical Begetting.

56. And as soon as *Eve* was made out of *Adam* in his Sleep, both *Adam* and *Eve* were at that Instant set and constituted in the outward natural Life, having the Members given them for Propagation, after the Manner of the Brute Animals, and also the fleshly Carcase, into which they might put their gross Earthliness, and live like Beasts.

57. Of which the poor Soul that is captivated in Vanity is at this Day ashamed, and sorry that its Body hath gotten such a bestial monstrous Shape. Nothing can be clearer than this. For it is because Mankind are ashamed of their Members and Nakedness, that they borrow their Clothing from the earthly Creatures. For this they would not have none, had they not lost the Angelical Form, and assumed that of a Beast.

58. This borrowed Clothing, together with the awakened Earthliness, and Subjection to the Powers of Heat and Cold, is a plain and full Proof to Man, that he is not truly at Home in this World. For all earthly Appetites, Cares, and Fears, together with this false Clothing, must perish, and be severed from the Soul again.

59. Now when *Adam* awoke from Sleep, he beheld his Wife, and knew that she came out of him; for he had not yet eaten of Vanity with his outward Mouth, but with the Imagination, Desire, and Lust only.

60. And it was the first Desire of *Eve*, that she might eat of the Tree of Vanity, of Evil and Good, to which the Devil in the Form of a Serpent persuaded her, saying, *That her Eyes should be opened, and she should be as God himself*; which was both a Lie and a Truth.

61. But he told her not that she should lose the Divine Light and Power thereby: He only said, *her Eyes should be opened, that she might taste, prove, and know Evil and Good, as he had done*. Neither did he tell her that Heat and Cold would awake in her, and that the Property of the outward Constellations would have great Power over the Flesh and over the Mind.

62. His only Aim was that the Angelical Image, viz. the Substance which came from the inward spiritual World, might disappear in them. For then they would be constrained to live in Subjection to the gross Earthliness, and the Constellations or Stars; and then he knew well enough that when the outward World perished, the Soul would be with him in Darkness. For he saw that the Body must die, which he perceived by that which God had intimated; and so he expected still to be Lord to all Eternity in the Place of this World, in his false Shape which he had gotten; and therefore he seduced Man.

63. For when *Adam* and *Eve* were eating the Fruit, Evil and Good, into the Body, then the Imagination of the Body received Vanity in the Fruit, and then Vanity awaked in the Flesh, and the dark World got the Upperhand and Dominion in the Vanity of the Earthliness; upon which the fair Image of Heaven, that proceeded out of the Heavenly Divine World, instantly disappeared.

64. Here *Adam* and *Eve* died to the Kingdom of Heaven, and awaked to the outward World, and then the fair Soul as it stood in the Love of God, disappeared as to the holy Power, Virtue, and Property; and instead thereof, the wrathful Anger, viz. the dark Fire World awoke in it, and so the Soul became in one Part, viz. in the inward Nature, a half Devil, and in the outward Part as related to the outward World, a Beast.

65. Here are the Bounds of Death and the Gates of Hell, for which Cause God became Man, that he might destroy Death, defeat the Devil's Purpose, and change Hell into great Love again.

66. Let this be told you, ye Children of Men; it is told you in the Sound of a Trumpet, that you should instantly go forth from the abominable Vanity, for the Fire thereof burneth.

The Third Chapter.

Of the lamentable Fall of Man, and of the Means of his Deliverance.

67. OW when *Adam* and *Eve* fell into this Vanity, then the Wrath of Nature awoke in each Property, and in or through the Desire impressed the Vanity of the Earthliness and Wrath of God into itself.

68. And then the Flesh became gross and rough as the Flesh of a Beast, and the Soul was captivated in the Essence therewith, and saw that its Body was become a Beast, and had gotten the Bestial Members for Multiplication, and the filthy Carcase into which the Desire would stuff the Loathsomeness which it was ashamed of in the Presence of God; and therefore *Adam* and *Eve* hid themselves under the Trees of the Garden of *Eden*. Heat, and Cold also seized on them.

69. And here the Heaven in Man trembled for Horror; as the Earth quaked in Wrath when his Anger was destroyed on the Cross by the sweet Love of God; there the Anger trembled before the sweet Love of God.

70. And for this Vanity's Sake which was thus awakened in Man, God cursed the Earth; lest the holy Element should spring or shine forth any more through the outward Fruit, and bring forth Paradisical Fruit. For there was then no Creature that could have enjoyed it; neither was the earthly Man worthy of it any more.

71. God would not cast the precious Pearls before Beasts; an ungodly Man in his Body being but a mere gross bestial Creature; and though it be of a noble Essence, yet it is wholly poisoned and loathsome in the Sight of God.

72. Now when God saw that his fair Image was spoiled, he manifested himself to fallen *Adam* and *Eve*, and had Pity on them, and promised himself to them for an everlasting Possession, and that with his great Love in the received Humanity he would destroy the Power of the Serpentine Property, viz. of the Vanity in the Wrath of God awakened in them. And this was the *breaking of the Head of the Serpent*, which he would perform, viz. he would destroy the dark Death, and subdue the Anger with his great Love.

73. And this Covenant of his Incarnation which was to come, he put into the Light of Life; to which Covenant the Jewish Sacrifices pointed as to a Mark or Limit, to which God had promised himself with his Love; for the Faith of the *Jews* entered into the Sacrifices and Offerings, and God's Imagination entered into the Covenant.

74. And the Offering was a Figure of the Restitution of that which *Adam* had lost; and so God did expiate his Anger in the human Property, through the Offering in the Limit of the Covenant.

75. In which Covenant the most holy sweet Name JESUS, proceeding out of the holy Name and great Power of JEHOVAH, had incorporated itself; so that he would again move and manifest himself in the Substance of the heavenly World which disappeared in *Adam*, and kindle the holy divine Life therein again.

76. This Mark or Limit of the Covenant was propagated from *Adam* and his Children, from Man to Man, and did go through from one upon all; as Sin also and the awakened Vanity did go through from one upon all.

77. And it stood in the Promise of the Covenant at the End, in the Root of *David* in the Virgin *Mary*, who was, in the inward Kingdom of the hidden Humanity, (viz.

of the Essentiality that disappeared as to the Kingdom of God) the Daughter of God's Covenant, but in the outward, according to the natural Humanity, she was begotten by her true bodily Father *Joachim*, and her true Mother *Anna*, out of the Essences and Substance of their Souls and Bodies, like all other Children of *Adam*; a true Daughter of *Eve*.

78. In this *Mary* from the Virgin (*viz.* the *Wisdom of God*) in the promised Limit of the Covenant, of which all the Prophets have prophesied,—the eternal Speaking Word, which created all Things, did in the Fulness of Time move itself in the Name *JESUS*, according to its highest and deepest Love and Humility, and bring again living, divine, and heavenly Substantiality into the Humanity of the heavenly Part, which disappeared in *Adam*, and from which he died in Paradise, into the Seed of *Mary*, into the Tincture of Love, into that Property wherein *Adam* should have propagated himself in a magical and heavenly Manner, into the true Seed of the Woman, of heavenly Substantiality, which disappeared in Paradise.

79. And when the Divine Light in the Heavenly Essence was extinguished, the Word of God, *viz.* the Divine Power of the Understanding, did bring in Heavenly and living Substantiality, and awakened the disappeared Substantiality in the Seed of *Mary*, and brought it to Life.

80. And so now God's Substance, wherein he dwelleth and worketh, and the disappeared Substance of Man, are become one Person; for the Holy Divine Substantiality did anoint the disappeared; therefore that Person is called *CHRISTUS*, the *Anointed of God*.

81. And this is the dry Rod of *Aaron*, that blossomed and bare Almonds, and the true High Priest; and it is that Humanity of which Christ spake, saying, that *He was come from Heaven, and was in Heaven*; and that *no Man could ascend into Heaven but the Son of Man which is come from Heaven, and is in Heaven*.

82. Now when he saith, *He is come from Heaven*, it is meant of the Heavenly Substance, the Heavenly Corporality; for the Power and Virtue of God needeth no coming *any whither*, for it is every where altogether unmeasurable and undivided. But Substance needeth coming; the Power or Virtue needeth to move itself, and manifest itself in Substance.

83. And that Substance entered into the human Substance, and received it; not that Part only of Heavenly Substantiality, which disappeared in *Adam*, but the whole human Essence in Soul and Flesh, according to all the three Worlds.

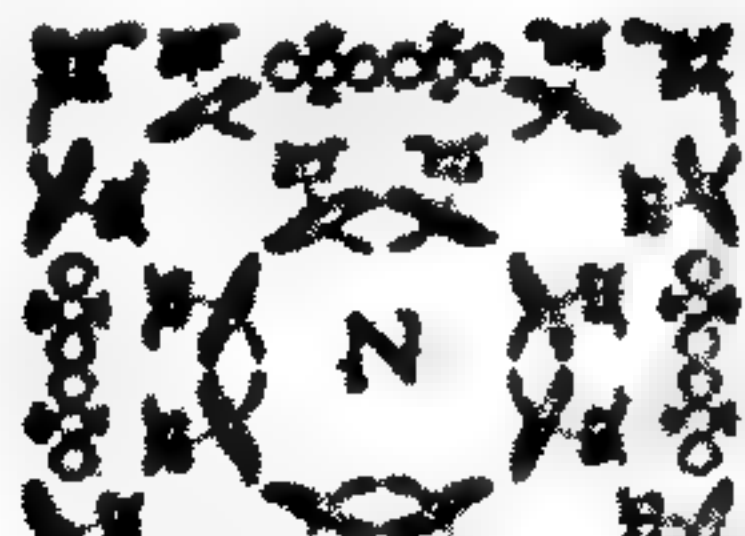
84. But he hath not received or taken upon himself the awakened or impressed Vanity, which the Devil by his Imagination brought into the Flesh, by which the Flesh did commit Sin; though he hath indeed taken upon him the awakened Forms of Life, as they were gone forth from their equal Agreement, each of them into its own Desire.

85. For therein lay our Infirmary, and the Death which he was to drown with his Heavenly holy Blood. Herein he took upon himself all our Sins and Infirmities, also Death and Hell in the Wrath of God, and destroyed their Power in the human Properties.

86. The Wrath of God was the Hell into which the Spirit of Christ went, when he had shed that Heavenly Blood into our outward human Blood, and tinctured it with the Love; thereby changing that Hell of the human Property into Heaven, and reducing the human Properties into equal Agreement, into the Heavenly Harmony.

The Fourth Chapter.

How we are born a-new; and how we may fall into God's Anger again.

87. OW here we may rightly understand what our *New-Birth* or *Regeneration* is; and how we may become, and continue to be, the Temple of God; though in this Life's Time, according to the outward Humanity, we are sinful mortal Men.

88. Christ in the human Essence hath broken up and opened the Gates of our inward Heavenly Humanity, which was shut up in *Adam*; so that nothing is now wanting, but that the Soul draw its Will out of the Vanity of the corrupted Flesh, and bring it into this open Gate in the Spirit of Christ.

89. Great and strong Earnestness is required here; and not only a learning and knowing, but a real Hunger and Thirst after the Spirit of Christ. For to know only, is not Faith; but an Hunger and Thirst after that which I want, so that I draw it in thereby to myself, and lay hold on it with the Desire and Imagination, and make it my own; this is the Truth and Essence of a Christian's Faith.

90. The Will must go forth from the Vanity of the Flesh, and willingly yield itself up to the Suffering and Death of Christ, and to all the Reproach of Vanity, which derideth it, because it goeth forth from its own House wherein it was born, and regardeth Vanity no more, but merely desireth the Love of God in Christ Jesus.

91. In such a Hunger and Desire the Will receiveth and impresseth into itself the Spirit of Christ with his Heavenly Corporality; that is, the Soul in its great Hunger and Desire taketh hold of, and draweth the Body of Christ, *viz.* the Heavenly Substantiality, into its disappeared Image, within which the Word of the Power of God is the Working.

92. The Hunger of the Soul bringeth its Desire quite through the bruised Property of its Humanity in the Heavenly Part, which disappeared in *Adam*; which Humanity, the sweet Fire of Love in the Death of Christ did bruise, when the Death of that Heavenly Humanity was destroyed.

93. And so the Hunger of the Soul received into it, into its disappeared Corporality, through the Desire, the holy Heavenly Substance, *viz.* Christ's Heavenly Corporality, which filleth the Father all over, and is nigh unto all, and through all Things; and through that the disappeared Heavenly Body riseth in the Power of God, in the sweet Name JESU.

94. And this raised Heavenly Spiritual Body is the Member of Christ, and the Temple of the Holy Ghost, a true Mansion of the Holy Trinity, according to Christ's Promise, saying, *We will come to you, and make our Abode in you.*

95. The Essence of that Life eateth the Flesh of Christ, and drinketh his Blood. For the Spirit of Christ, *viz.* the Word, which made itself visible with the Humanity of Christ out of, and in our disappeared Humanity, through the outward Man of the Substance of this World, swalloweth its holy Substance into its fiery; for every Spirit eateth of its own Body.

96. Now if the Soul eat of this sweet, holy, and Heavenly Food, then it kindleth itself with the great Love in the Name and Power of JESUS; whence its Fire of Anguish becometh a great Triumph of Joy and Glory, and the true Sun riseth to it, wherein it is born to another Will.

97. And here cometh to pass the *Wedding of the Lamb*, which we heartily wish that the titular and Lip-Christians might once find by Experience in themselves, and so pass from the History into the Substance.

98. But the Soul obtaineth not this Pearl of the Divine Wisdom and Virtue for its own Property during the Time of this Life; because it hath the outward Bestial Flesh sticking to its outward Man.

99. The Power of which Pearl of Divine Wisdom espouseth itself in this *Wedding of the Lamb*, and sinketh itself down into the Heavenly Image, viz. into the Substance of the Heavenly Man, who is the Temple of Christ; and not into the Fire-Breath of the Soul, which is yet, during this whole Life's Time, fast bound to the outward Kingdom, to the Bond of Vanity, with the Breath of the Air, and is in great Danger.

100. It darteth its Beams of Love indeed very often into the Soul, whereby the Soul receiveth Light; but the Spirit of Christ yieldeth not itself up to the Fire-Breath in this Life's Time, but to the Breath of Light only, which was extinguished in *Adam*, in which the Temple of Christ is, for that is the true and holy Heaven.

101. Understand aright now, what the *New-Birth* or *Regeneration* is, and how it cometh to pass, as followeth. The outward earthly Man is not born a-new in this Life's Time; that is, neither the outward Flesh, nor the outward Part of the Soul. They continue both of them in the Vanity of their Wills which awoke in *Adam*. They love their Mother, in whose Body they live, viz. the Dominion of this outward World; and therein the Birth of Sin is manifest.

102. The outward Man in Soul and Flesh, (we mean the outward Part of the Soul) hath no Divine Will, neither doth he understand any Thing of God, as the Scripture saith, *The natural Man perceiveth not the Things of the Spirit of God*, &c.

103. But the Fire-Breath of the inward World, if it be once enlightened, understandeth it; it hath a great Longing, Sighing, Hunger, and Thirst, after the sweet Fountain of Christ; it refresheth itself by hungering and desiring (which is the true Faith, in) the sweet Fountain of Christ from his new Body, from the Heavenly Substantiality, as a hungry Branch in the Vine Christ.

104. And the Reason why the fiery Soul cannot attain to Perfection during this Life's Time, is because it is fast bound with the outward Bond of Vanity, through which the Devil continually casteth his venomous Rays of Influence upon it, and so sitteth it, that it often biteth at his Bait, and poisoneth itself. From whence Misery and Anguish arise, so that the noble *Sophia* hideth herself in the Fountain of Christ, in the Heavenly Humanity; for she cannot draw near to Vanity.

105. For she knew how it went with her in *Adam*, when she lost her Pearl, which is of Grace freely bestowed again upon the inward Humanity; therefore she is called *Sophia*, viz. *The Bride of Christ*. See the *Three Principles*, Chap. xvi. from Ver. 47. to Ver. 51.

106. Here she faithfully calleth to her Bridegroom the fiery Soul, and exhorteth him to Repentance, and to the unburthening of himself, or going forth from the Abomination of Vanity.

107. And now War assaulteth the whole Man. The outward fleshly Man fighteth against the inward spiritual Man, and the spiritual against the fleshly; and so Man is in continual Warfare and Strife, full of Trouble, Misery, Anguish, and Care.

108. The inward Spirit saith to the fiery Soul: O my Soul! O my Love! Turn, I beseech thee, and go forth from Vanity, or else thou lovest my Love and the noble Pearl.

109. Then saith the outward Reason, viz. the Bestial Soul: Thou art foolish; wilt thou be a Laughing-stock, and the Scorn of the World? Thou needest the outward World to maintain this Life. Beauty, Power, and Glory are thy proper Happiness; wherein only thou canst rejoice and take Delight. Why wilt thou cast thyself into Anguish, Misery, and Reproach? Take thy Pleasure, which will do both thy Flesh and thy Mind good.

110. With such Filth the true Man is often defiled; that is, the outward Man defileth himself, as a Sow in the Mire, and obscureth his noble Pearl. For the more vain the outward Man groweth, the more dark the inward Man cometh to be, till at length it disappeareth altogether.

111. And then the fair Paradisical Tree is gone, and it will be very hard to recover it again. For when the outward Light, viz. the outward Soul is once enlightened, so that the outward Light of Reason is kindled by the inward Light; then the outward Soul commonly useth to turn Hypocrite, and esteem itself Divine, even though the Pearl be gone; which lamentable Error sticketh hard to many a Man.

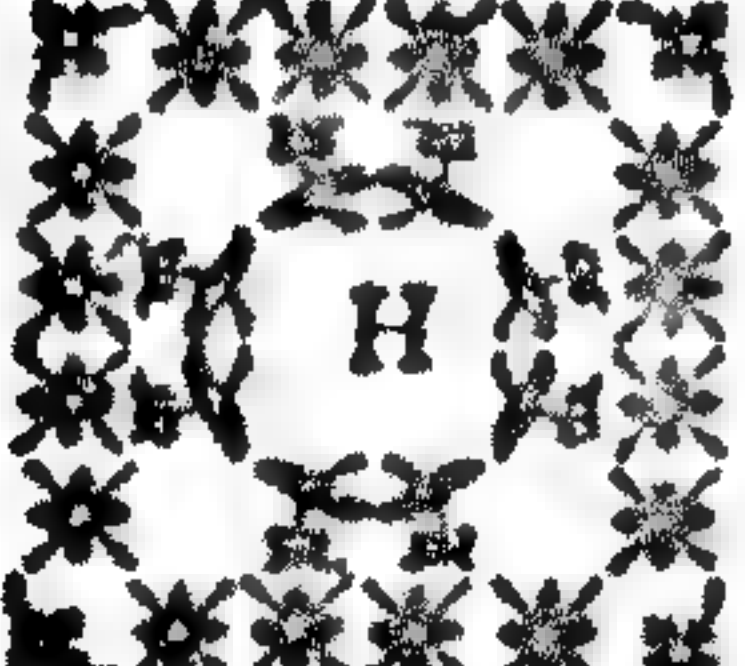
112. And thus it comes to pass that the Tree of Pearl in the Garden of Christ is often spoiled; concerning which the Scripture maketh a hard Knot or Conclusion, viz. *That those who have once tasted the Sweetness of the World to come, and fall away from it again, shall hardly see the Kingdom of God.*

115. And though it cannot be denied but that the Gates of Grace still stand open, yet the false and dazzling Light of the outward Reason of the Soul so deceiveth and hindereth such Men, that they suppose they have the Pearl, while they yet live to the Vanity of this World, and dance with the Devil after his Pipe.



The Fifth Chapter.

How a Man may call himself a Christian, and how not.

114.  HERE therefore a Christian should consider why he calleth himself a Christian, and examine truly whether he be one or not. For surely my learning to know and confess that I am a Sinner, and that Christ hath destroyed my Sins on the Cross, and shed his Blood for me, doth not make me a Christian.

115. The Inheritance belongeth only to the Children. A Maid-Servant in a House knoweth well enough what the Mistress would have to be done, and yet that maketh her not the Heiress of her Mistress's Goods. The very Devils know that there is a God, yet that doth not change them into Angels again. But if the Maid-Servant in the House shall be married to the Son of her Mistress, then she may come to inherit her Mistress's Goods. And so it is to be understood also in the Matter of being a Christian.

116. The Children of the History are not the Heirs of the Goods of Christ; but the legitimate Children, *regenerated by the Spirit of Christ*, are the only true Heirs. For God said to *Abraham*, *Cast out the Son of the Bond-Woman; he shall not inherit with the Son of the Free.* For he was a Scorned, and but an historical Son of the Faith and Spirit of *Abraham*; and so long as he continued such a one, he was not a true Inheritor of the Faith of *Abraham*, and therefore God commanded that he should be cast out from inheriting his Goods.

117. This was a Type of the future Christendom. For the Promise of Christendom was made to *Abraham*: Therefore the Type was then also set forth by two Brethren, *Isaac* and *Ishmael*; foreshewing by them the diverse State and Manners of Christendom; how that two Sorts of Men would be in it, viz. True Christians and Lip-Christians. Which latter, under the Title or outward Profession of Christianity, would be but

Mockers, as *Ishmael* was, and *Esaú*, who also was a Type of the outward *Adam*, as *Jacob* was a Type of Christ, and his true Christendom.

118. Thus every one that will call himself a Christian, must cast out from himself the *Son of the Bond-Woman*, that is, the earthly Will, and be ever-more killing and destroying it, and not settle it in the Inheritance.

119. Neither give the Pearl to the Bestial Man for him to please and amuse himself with in the outward Light, in the Lust of the Flesh. But we must, with our Father *Abraham*, bring the Son of the right Will to Mount *Moriab*, and be ready in Obedience to God to offer it up; ever in Will dying from Sin in the Death of Christ, giving no Place to the Beast of Vanity in the Kingdom of Christ, nor letting it grow wanton, proud, covetous, envious, and malicious. For all these are the Properties of *Ishmael*, the *Son of the Bond-Woman*, whom *Adam* begat in his Vanity on that wanton Whore the false *Bond-Woman*, by the Devil's Imagination, out of the earthly Property in Flesh and Blood.

120. This Mocker and titular Christian is the Son of the false *Bond-Woman*, and must be cast out; for he shall not possess the Inheritance of Christ in the Kingdom of God. He is not fit; he is but *Babel*, a Confusion of that one Language into many. He is but a Talker and Wrangler about the Inheritance; and thinks to get it to himself by Talking and Wrangling, by the Hypocrisy of his Lips and seeming Holiness; although in his Heart he is no better than a blood-thirsty Murderer of his Brother *Abel*, who is the right Heir.

121. Therefore we say what we know, that he who will call himself a true Christian, must try himself, and find what Kind of Properties drive and rule him, whether the Spirit of Christ moveth him to Truth and Righteousness, and to the Love of his Neighbour, so that he would willingly do what is right, if he knew but how.

122. Now if we find that he hath a real Hunger after such Virtue, then he may justly think that he is drawn. And then he must begin to practise accordingly, and not be content with a Will only, without Doing. The drawing of the Father to Christ consisteth in the Will, but the true Life consisteth in the Doing; for the right Spirit doeth that which is right.

123. But if there be the Will to do, and yet the Doing followeth not, then the true Man is still shut up in vain Lust, which suppresseth the Doing. And therefore such a one is but an Hypocrite and an *Ishmaelite*; he speaketh one Thing and doth another, and witnesseth thereby that his Mouth is a Lyar; for he himself doth not that which he teacheth, and consequently only serveth the Bestial Man in Vanity.

124. For he that will say, *I have a Will, and would willingly do Good, but the earthly Flesh which I carry about me, keepeth me back, so that I cannot; yet I shall be saved by Grace, for the Merits of Christ. I comfort myself with his Merit and Sufferings; who will receive me of mere Grace, without any Merits of my own, and forgive me my Sins.* Such a one, I say, is like a Man that knoweth what Food is good for his Health, yet will not eat of it, but eateth Poison instead thereof, from whence Sickness and Death will certainly follow.

125. For what good doth it to the Soul to know the Way to God, if it will not walk therein, but go on in a contrary Path? What good will it do the Soul to comfort itself with the Filiation of Christ, with his Passion and Death, and so flatter itself with the Hopes of getting the Patrimony thereby, if it will not enter into the Filial Birth, that it may be a true Child, born out of the Spirit of Christ, out of his Suffering, Death, and Resurrection? Surely the tickling and flattering itself with Christ's Merits, without the true innate Childship, is Falsehood and a Lie, whosoever he be that teacheth it.

126. This Comfort belongeth only to the penitent Sinner, who striveth against Sin and the Anger of God. When Temptations come, and the Devil assaulteth such a poor

Christ into them. They teach moreover, that their Absolution is a forgiving of Sins, and that the Supper of the Lord taketh away Sin: Also that the Spirit of God cometh into Men through their Ministry. All which hath a proper Meaning if it was rightly understood; and if Men did not cleave merely to the Husk.

135. Many a Man goeth to Church twenty or thirty Years, heareth Sermons, receiveth the Sacraments, and heareth Absolution read or declared, and yet is as much a Beast of the Devil and Vanity at the last as at the first. A Beast goeth into the Church and to the Supper, and a Beast cometh out from thence again.

136. How will he eat that hath no Mouth? Can any Man eat that Food which is so shut up that he cannot get it? How will he drink that can come at no Water? Or, how will he hear that hath no Hearing?

137. What good End doth it answer for me to go to the material Churches of Stone, and there fill my Ears with empty Breath? or to go to the Supper, and feed nothing but the earthly Mouth, which is mortal and corruptible? Cannot I feed and satisfy that with a Piece of Bread at Home? What good doth it to the Soul, which is an immortal Life, to have the Beastial Man observe the Form, and venerate the Shell of Christ's Institution, if it cannot obtain the Kernel thereof? For St. Paul saith of the Supper, *You receive it to Condemnation, because ye discern not the Lord's Body.*

138. The Covenant stands firm, and is stirred in the Use of the Institution. Christ proffereth his Spirit to us in his Word; (*viz.* in his preached Word) and his Body and Blood in the Sacrament, and his Absolution in a brotherly Reconciliation one to another.

139. But what good doth it to a Beast to stand and listen, who hath no Hearing to receive the inward living Word, nor any Ground wherein to lay the Word, that it may bring forth Fruit? Of such Christ saith, *The Devil plucketh the Word out of their Hearts, lest they should believe and be saved.* But how can he do so? Because the Word findeth no Place in the hearing Mind to take Root in.

140. And thus it is with Absolution also: What Benefit is it to me for one to say, *I pronounce or declare to thee the Forgiveness of thy Sins*, when my Soul is wholly shut up in Sin? Whosoever saith thus to a Sinner so shut up, erreth; and he that receiveth it without the Voice of God within himself confirming the same, deceiveth himself. None can forgive Sins but God only.

141. The Preacher hath not Forgiveness of Sins in his own Power; but it is the Spirit of Christ in the Voice of the Priest that hath the Power, provided the Priest himself is a Christian.

142. What good did it to those that heard Christ himself teaching on Earth, when he said, *Come unto me all ye that are weary and heavy laden, and I will give you Rest*? What good did this blessed Promise to those that heard it, if they laboured not, nor were heavy laden? What became of the Refreshment or Rest then? Seeing they had dead Ears, and heard only the outward Christ, and not the Word of the Divine Power; certainly they were not refreshed. Just so much good the Beastial Man hath of his Absolution and Sacraments.

143. The Covenant is open in the Sacraments; and in the Office or Ministry of teaching also the Covenant is stirred; the Soul doth receive it, but in that Property only of which the Mouth of the Soul is.

144. That is, the outward Beast receiveth Bread and Wine, which it may have as well at Home. And the fiery Soul receiveth the Testament according to its Property, *viz.* in the Anger of God it receiveth the Substance of the eternal World, but according to the Property of the dark World; it receiveth therefore, as the Scripture saith, *to its own Judgement or Condemnation.* For as the Mouth is, so is the Food which is taken in by the Mouth. And after this Manner also it is that the Wicked shall behold Christ at

the last Judgement as a severe Judge; but the Saints shall behold him as a loving *Inmanuel*.

145. God's Anger standeth open in his Testaments towards the Wicked; but towards the Saints the heavenly loving Kindness, and in it the Power of Christ in the holy Name JESUS, standeth open. What good then doth the holy Thing do to the Wicked, who cannot enjoy it? Or, what is there that can take away his Sins, when his Sin is only stirred and made manifest thereby?

146. The Sacraments do not take away Sin; neither are Sins forgiven thereby. But it is thus: When Christ ariseth, then *Adam* dyeth in the Essence of the Serpent; as when the Sun riseth, the Night is swallowed up in the Day, and the Night is no more: Just so are Sins forgiven.

147. The Spirit of Christ eateth of his Holy Substance, the inward Man is the Receiver of the Holy Substance; he receiveth what the Spirit of Christ bringeth into him, *viz.* the Temple of God, Christ's Flesh and Blood. But what doth this concern a Beast? Or what doth it concern the Devils? Or the Soul that is in the Anger of God? These eat of the Heavenly Body, that is in the Heaven wherein they dwell, which is the Abyss, or bottomless Pit.

148. And thus it is also in the Office or Ministry of Preaching: The ungodly Man heareth what the outward Soul of the outward World preacheth, that he receiveth, *viz.* the Mistory; and if there be Straw or Stubble in that which is taught, he sucketh the Vanity out of that. Yea, if the Preaching be mere Calumny, Railing, and uncharitable Abuse, as is sometimes the Case, then his Soul sucketh the venomous Poison and the murdering Cruelty of the Devil from it, wherewith it tickleth itself, and is pleased with learning how to judge and condemn others.

149. Thus if the Preacher be one that is *dead*, and hath no true Life in him, but soweth only Venom and Reproach proceeding out of his evil Affections, then it is the Devil that teacheth, and the Devil that heareth. Such teaching is received into a wicked Heart, and bringeth forth wicked Fruits; by which Means the World is become a mere Den of murdering Devils. So that if you look among the Herd of such Teachers and Hearers, there is little to be found but Revilings, Slandering, and Reproachings; together with Contention about Words, and Wrangling about the Husk.

150. But the Holy Ghost teacheth in the holy Teacher, and the Spirit of Christ heareth through the Soul, which is the Divine House of the Divine Sound or Voice in the holy Hearer.

151. The holy Man hath his Church in himself, wherein he heareth and teacheth. But *Babel* hath a Heap of Stones, into which she goeth with her seeming Holiness and real Hypocrisy. There she loveth to be seen in fine Clothes, and maketh a very devout and godly Shew; the Church of Stone is her God, in which she putteth her Confidence.

152. But the holy Man hath his Church about him every where, even in himself; for he always standeth and walketh, sitteth and lyeth down in his Church. He liveth in the true Christian Church; yea, in the Temple of Christ. The Holy Ghost preacheth to him out of every Creature. Whatsoever he looketh upon, he seeth a Preacher of God therein.

153. Here now the Scoffer will say that I despise the Church of Stone, where the Congregation meeteth; but I say that I do not. For I do but discover the hypocritical Whore of *Babylon*, which committeth Whoredom with the Church of Stone, and termeth herself a Christian, but is indeed a Strumpet.

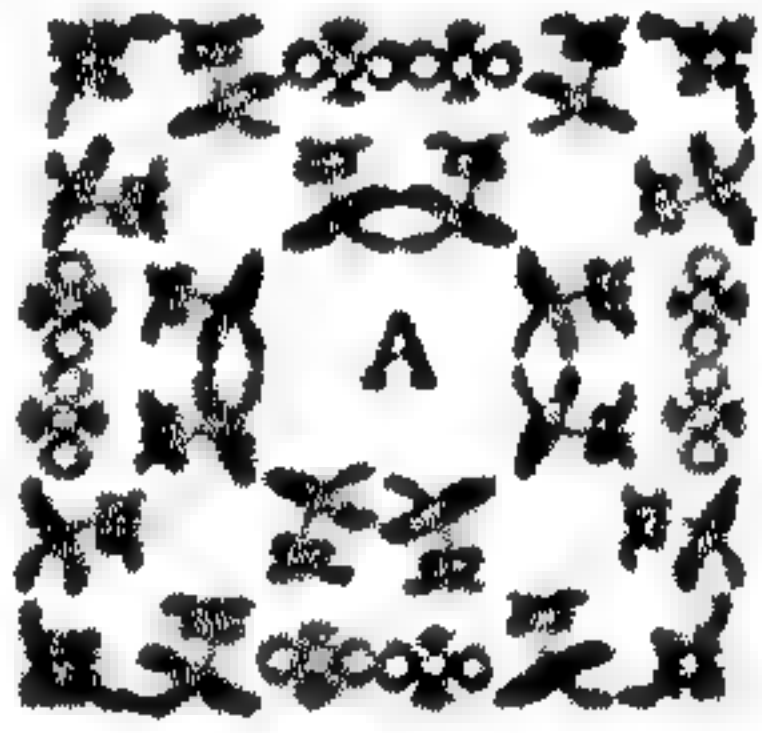
154. A true Christian brings his holy Church with him into the Congregation. For the Heart is the true Church, where a Man must practise the Service of God. If I should go a thousand Times to Church, and to the Sacrament every Week, and hear Absolution declared to me every Day, and have not Christ in me, all would be false, an unprofitable Fiction and graven Image in *Babel*, and no forgiving of Sins.

155. A holy Man doth holy Works from the holy Strength of his Mind. The Work is not the Atonement or Reconciliation, but it is the Building which the true Spirit buildeth in his Substance; it is his Habitation. But the Fiction and Fancy is the Habitation of the false Christian, into which his Soul entereth with Dissimulation. The outward Hearing reacheth but to the outward, and worketh in the outward only; but the inward Hearing goeth into the inward, and worketh in the inward.

156. Dissemble, roar, cry, sing, preach, and teach as much as thou wilt; yet if thine inward Teacher and Hearer be not open, all is nothing but a *Babel*, a Fiction, and a graven Image, whereby the Spirit of the outward World doth model and make to itself a graven Image in Resemblance of the inward; and maketh a holy Shew therewith, as if he performed some divine or holy Service to God; whereas many Times in such Service and Worship, the Devil worketh mightily in the Imagination, and very much tickleth the Heart with those Things wherein the Flesh delighteth, which indeed not seldom happeneth to the Children of God, as to their outward Man, if they do not take great Heed to themselves, so busily doth the Devil beset and sift them.

The Seventh Chapter.

Of unprofitable Opinions, and Strife about the Letter.

158.  True Christian, who is born a-new of the Spirit of Christ, is in the Simplicity of Christ, and hath no Strife or Contention with any Man about Religion. He hath Strife enough in himself with his own Bestial evil Flesh and Blood. He continually thinketh himself a great Sinner, and is afraid of God: But the Love of Christ by Degrees pierceth through, and expelleth that Fear, as the Day swalloweth up the Night.

159. But the Sins of the impenitent Man rest in the Sleep of Death, bud forth in the Pit, and produce their Fruit in Hell.

160. The Christendom that is in *Babel* striveth about the Manner how Men ought to serve God and glorify him; also how they are to know him, and what he is in his Essence and Will. And they preach positively, that whosoever is not one and the same with them in every Particular of Knowledge and Opinion, is no Christian, but a Heretick.

161. Now I would fain see how all their Sects can be brought to agree in that one which might be called a true Christian Church; when all of them are Scorers, every Party of them reviling the rest, and proclaiming them to be false.

162. But a Christian is of no Sect: He can dwell in the Midst of Sects, and appear in their Services, without being attached or bound to any. He hath but one Knowledge, and that is, *Christ in him*. He seeketh but one Way, which is the Desire always to do and teach that which is right; and he putteth all his knowing and willing into the Life of Christ.

163. He sigheth and wisheth continually that the Will of God might be done in him, and that his Kingdom might be manifested in him. He daily and hourly killeth Sin in the Flesh; for *the Seed of the Woman*, viz. the *inward Man in Christ*, continually breaketh *the Head of the Serpent*, that is, the Power of the Devil, which is in Vanity.

164. His Faith is a Desire after God and Goodness, which he wrappeth up in a sure Hope, trusting to the Words of the Promise, and liveth and dieth therein; though as to the *true Man*, he never dieth.

165. For Christ saith, *Whosoever believeth in me, shall never die, but hath pierced through from Death to Life*; and *Rivers of living Water shall flow from him*, viz. good Doctrine and Works.

166. Therefore I say, that whatsoever fighteth and contendeth about the Letter, is all *Babel*. The Letters of the Word proceed from, and stand all in, one Root, which is the Spirit of God; as the various Flowers stand all in the Earth and grow about one another. They fight not with each other about their Difference of Colour, Smell, and Taste, but suffer the Earth, the Sun, the Rain, the Wind, the Heat, and Cold, to do with them as they please; and yet every one of them groweth in its own peculiar Essence and Property.

167. Even so it is with the Children of God; they have various Gifts and Degrees of Knowledge, yet all from one Spirit. They all rejoice at the great Wonders of God, and give Thanks to the most High in his Wisdom. Why then should they contend about him *in whom they live and have their Being*, and of whose Substance they themselves are?

168. It is the greatest Folly that is in *Babel* for People to strive about Religion, as the Devil hath made the World to do; so that they contend vehemently about Opinions of their own forging, viz. about the Letter; when the Kingdom of God consisteth in no Opinion, but in Power and Love.

169. As Christ said to his Disciples, and left it with them at the last, saying, *Love one another, as I have loved you; for thereby Men shall know that ye are my Disciples*. If Men would as fervently seek after Love and Righteousness as they do after Opinions, there would be no Strife on Earth, and we should be as Children of one Father, and should need no Law or Ordinance.

170. For God is not served by any Law, but only by Obedience. Laws are for the Wicked, who will not embrace Love and Righteousness; they are, and must be, compelled and forced by Laws.

171. We all have but one only Order, Law, or Ordinance, which is to stand still to the Lord of all Beings, and resign our Wills up to him, and suffer his Spirit to play what Musick he will. And thus we give to him again as his own Fruits, that which he worketh and manifesteth in us.

172. Now if we did not contend about our different Fruits, Gifts, Kinds and Degrees of Knowledge, but did acknowledge them in one another, like Children of the Spirit of God, what could condemn us? For the Kingdom of God consisteth not in our knowing and supposing, but in Power.

173. If we did not know half so much, and were more like Children, and had but a brotherly Mind and good Will towards one another, and lived like Children of one Mother, and as Branches of one Tree, taking our Sap all from one Root, we should be far more holy than we are.

174. Knowledge serves only to this End, viz. to know that we have lost the Divine Power in *Adam*, and are become now inclined to Sin; that we have evil Properties in us, and that doing Evil pleaseth not God; so that with our Knowledge we learn to do right. Now if we have the Power of God in us, and desire with all our Hearts to act and to live aright, then our Knowledge is but our Sport, or Matter of Pleasure, wherein we rejoice.

175. For true Knowledge is the Manifestation of the Spirit of God through the Eternal Wisdom. He knoweth what he will in his Children; he sheweth his Wisdom and Wonders by his Children, as the Earth putteth forth its various Flowers.

176. Now if we dwell one with another, like humble Children, in the Spirit of Christ, one rejoicing at the Gift and Knowledge of another, who would judge or condemn us? Who judgeth or condemneth the Birds in the Woods, that praise the Lord of all Beings with various Voices, every one in its own Essence? Doth the Spirit of God reprove them for not bringing their Voices into one Harmony? Doth not the Melody of them all proceed from his Power, and do they not sport before him?

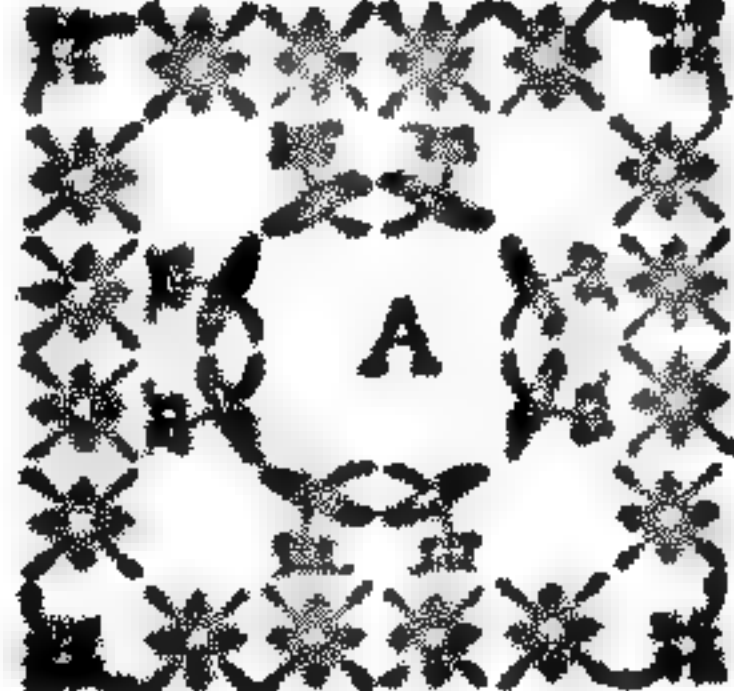
177. Those Men therefore that strive and wrangle about the Knowledge and Will of God, and despise one another on that Account, are more foolish than the Birds in the Woods, and the wild Beasts that have no true Understanding. They are more unprofitable in the Sight of the holy God than the Flowers of the Field, which stand still in quiet Submission to the Spirit of God, and suffer him to manifest the Divine Wisdom and Power through them. Yea, such Men are worse than Thistles and Thorns that grow among fair Flowers, for they at least stand still and are quiet, whereas those Wranglers are like the ravenous Beasts and Birds of Prey, which fright the other Birds from singing and praising God.

178. In short, they are the Issue, Branches, or Sprouts of the Devil in the Anger of God, who, notwithstanding must by their very tormenting be made to serve the Lord; for by their plaguing and persecuting, they press out the Sap through the Essence of the Children of God, so that they move and stir themselves in the Spirit of God, with praying and continual sighing, in which Exercise of their Powers the Spirit of God moveth himself in them.

179. For thereby the Desire is exerted, and so the Children of God grow green, flourish, and bring forth Fruit; for the Children of God are manifested in Tribulation; as the Scripture saith, *When thou chastisest them, they cry fervently to thee.*

The Eighth Chapter.

Wherein Christian Religion consisteth; and how Men should serve God and their Brethren.

180.  ALL Christian Religion wholly consisteth in this, to learn *to know ourselves*; whence we are come, and what we are; how we are gone forth from the Unity into Dissension, Wickedness, and Unrighteousness; how we have awakened and stirred up these Evils in us; and how we may be delivered from them again, and recover our original Blessedness.

181. *First*, How we were in the Unity, when we were the Children of God in *Adam* before he fell. *Secondly*, How we are now in Dissension and Dis-union, in Strife and Contrariety. *Thirdly*, Whither we go when we pass out of this corruptible Condition; whither with the immortal, and whither with the mortal Part.

182. And *Lastly*, How we come forth from Dis-union and Vanity, and enter again into that one Tree, Christ in us, out of which we all sprung in *Adam*. In these four Points all the necessary Knowledge of a Christian consisteth.

183. So that we need not strive about any Thing; we have no Cause of Contention with each other. Let every one only exercise himself in learning how he may enter again into the Love of God and his Brother.

184. The Testaments of Christ are nothing else but a loving Bond or brotherly Covenant, wherewith God in Christ bindeth himself to us, and us to him. All teaching, willing, living, and doing, must imply, aim at, and refer to that. All teaching and doing otherwise, whatsoever it be, is *Babel* and a Fiction; a mere graven Image of Pride in unprofitable Judgings, a disturbing of the World, and an Hypocrisy of the Devil, wherewith he blindeth Simplicity.

185. Every Preacher void of the Spirit of God, who without Divine Knowledge, setteth himself up for a Teacher of Divine Things, pretending to serve God thereby, is false, and doth but serve the Belly, his Idol, and his own proud insolent Mind, in desiring to be honoured on that Account, and esteemed Holy, or *a Divine in Holy Orders*. He beareth an Office, to which he is set apart and chosen by the Children of Men, who do but flatter him, and for Favour have ordained him thereunto.

186. Christ said, *Whosoever entereth not by the Door, that is, through his Spirit, into the Sheepfold, but climbeth up some other Way, the same is a Thief and a Murderer, and the Sheep follow him not, for they know not his Voice.*

187. He hath not the Voice of the Spirit of God, but the Voice of his own Art and Learning only; the Man teacheth, and not the Spirit of God. But Christ saith, *Every Plant which my Heavenly Father hath not planted, shall be plucked up by the Roots.*

188. How then will he that is ungodly plant Heavenly Plants, when he hath no Seed alive in its Power in himself? Christ saith expressly, *The Sheep hear not his Voice, they follow him not.*

189. The written Word is but an Instrument whereby the Spirit leadeth us to itself within us. That Word which will teach, must be living in the literal Word. The Spirit of God must be in the literal Sound, or else none is a Teacher of God, but a mere Teacher of the Letter, a Knower of the History, and not of the Spirit of God in Christ.

190. All that Men will serve God with, must be done in Faith, viz. in the Spirit. It is the Spirit that maketh the Work perfect, and acceptable in the Sight of God. All that a Man undertaketh and doeth in Faith, he doth in the Spirit of God, which Spirit of God doth co-operate in the Work, and then it is acceptable to God. For he hath done it himself, and his Power and Virtue is in it: It is holy.

191. But whatsoever is done in *Self*, without Faith, is but a Figure and Shell, or Husk of a true Christian Work.

192. If thou servest thy Brother, and doest it but in Hypocrisy, and givest him unwillingly, then thou servest not God. For thy Faith proceedeth not from Love, nor entereth into Hope, in thy Gift. Indeed thou servest thy Brother, and he for his Part thanketh God and blesteth thee, but thou blestest not him. For thou givest him thy Gift with a grudging Spirit, which entereth not into the Spirit of God, into the Hope of Faith; therefore thy Gift is but half given. and thou hast but Half thy Reward for it.

193. The same is true of receiving a Gift. If any giveth in Faith, in Divine Hope, he blesteth his Gift by his Faith: But who so receiveth it unthankfully, and murmureth in his Spirit, he curseth it in the Use or Enjoyment of it. Thus it is that every one shall have his own; *Whatsoever he soweth, that shall he also reap.*

194. So likewise it is in the Office of teaching; *Whatsoever a Man soweth, that also he reapeth.* For if any Man sow good Seed from the Spirit of Christ, it sticketh in the good Heart, and bringeth forth good Fruit; but in the Wicked, who are not capable of receiving the good Seed, the Anger of God is stirred.

195. If any sow Contentions, Reproaches, and Misconstructions, all ungodly People receive that into them; which sticketh in them also, and bringeth forth Fruit accordingly. So that they learn thereby to despise, revile, slander, and misrepresent one another.

Out of which Root the great *Babel* is sprung and grown; wherein Men, from mere Pride and Strife, contend about the History, and the Justification of a poor Sinner in the Sight of God; thereby causing the simple to err and blaspheme, insomuch that one Brother revileth and curseth the other, and excommunicateth, or casteth him to the Devil, for the Sake of the History and Letter.

196. Such Railers and Revilers fear not God, but raise the great Building of Dissension. And seeing corrupt Lust lieth in all Men, in the earthly Flesh still, therefore they raise and awaken Abominations even in the simple Children of God, and make the People of God, as well as the Children of Iniquity, to blaspheme. And thus they become Master-Builders of the great *Babel* of the World, and are as useful in the Church, as a *fifth Wheel* in a *Waggon*; yea, what is worse than that, they erect the hellish Building too.

197. Therefore it is highly necessary for the Children of God to pray earnestly, that they may learn to know this false Building, and go forth from it with their Minds, and not help to build it up, and persecute their Fellow-Children of God. For by that Means they keep themselves back from the Heavenly Kingdom, and turn aside from the right Way.

198. According to the Saying of Christ to the Pharisees, *Woe unto you Pharisees; for you compass Sea and Land to make one Profelyte, and when he is one, you make him two-fold more the Child of Hell than yourselves.* Which is truly too much the Case with the modern Factions and Sects among these Cryers and Teachers of Strife.

199. I desire therefore, out of my Gifts which are revealed to me from God, that all the Children of God, who desire to be the true Members of Christ, be faithfully warned to depart from such abominable Contentions and bloody Firebrands, and to go forth from all Strife with their Brethren, and strive only after Love and Righteousness towards all Men.

200. For he that is a good Tree must bring forth good Fruits, and must sometimes suffer Swine to devour his Fruits, and yet must continue a good Tree still, and be always willing to work with God, and not suffer any Evil to overcome him. And then he standeth and groweth in the Field of God, and bringeth forth Fruit to be set upon God's Table, which he shall enjoy for ever. *Amen. All that bath Breath praise the Name of the Lord. Hallelujah.*

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THE FOURTH BOOK

A DIALOGUE

BETWEEN

A SCHOLAR AND HIS MASTER,

CONCERNING

THE SUPERSENSUAL LIFE.

SHOWING

How the Soul may attain to *Divine Hearing* and *Vision*, and what its *Childship* in the *Natural* and *Supernatural Life* is ; and how it passeth out of *Nature* into *God*, and out of *God* into *Nature* and *Self* again ; also what its *Salvation* and *Perdition* are.

THE BOOK OF THE REVELATION

I.

1 Cor. ii. 7, 8, 9, 10, 11, 12, 13, 14, 15.

We speak the hidden mystical Wisdom of God, which God ordained before the World unto our Glory: Which none of the Princes of this World knew: For had they known it, they would not have crucified the Lord of Glory. But, as it is written, Eye hath not seen, nor Ear heard, neither hath it entered into the Heart of Man to conceive the Things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: For the Spirit searcheth all Things, yea, the deep Things of God. For what Man knoweth the Things of a Man, save the Spirit of a Man which is in him? Even so the Things of God knoweth no Man, but the Spirit of God. Now we have received, not the Spirit of the World, but the Spirit which is of God; that we might know the Things that are freely given us of God. Which Things also we speak, not in the Words which Man's Wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual Things with spiritual. But the natural Man receiveth not the Things of the Spirit of God: For they are Foolishness unto him; neither can he know them, because they are spiritually discerned. But he that is spiritual judgeth, or discerneth all Things.

ORIGIN

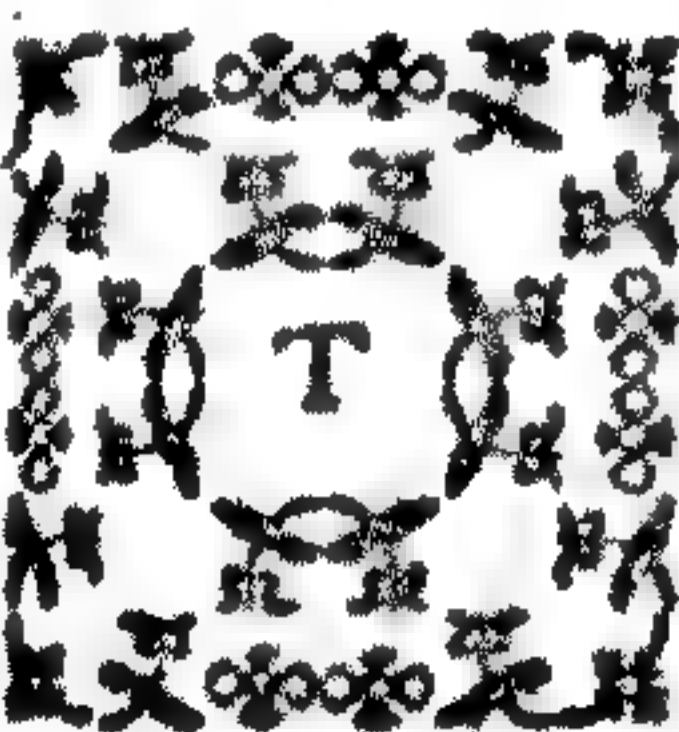
The book of the Revelation of Jesus Christ, which he gave unto his angel, who shewed it unto his servant John, who bare witness of these things, and shewed them, and he said, I am the root and the offspring of David, and the bright morning star.

OF
THE SUPERSENSUAL LIFE,

OR,
THE LIFE WHICH IS ABOVE SENSE.

IN
A DIALOGUE between a *Scholar* or *Disciple* and his *Master*.

Disciple. Master.

 HE *Disciple* said to his *Master*: Sir, How may I come to the *Supersensual Life*, so that I may see God, and may hear God speak?

The *Master* answered and said: Son, when thou canst throw thyself into THAT, where no Creature dwelleth, though it be but for a Moment, then thou hearest what God speaketh.

Disciple.

Is that where no Creature dwelleth near at hand; or is it afar off?

Master.

It is *in thee*. And if thou canst, my Son, for a while but cease from all thy thinking and willing, then thou shalt hear the unspeakable Words of God.

Disciple.

How can I hear him speak, when I stand still from thinking and willing?

Master.

When thou standest still from the thinking of Self, and the willing of Self; "When both thy Intellect and Will are quiet, and passive to the Impressions of the Eternal Word and Spirit; and when thy Soul is winged up, and above that which is temporal, the outward Senses, and the Imagination being locked up by holy Abstraction," then the Eternal Hearing, Seeing, and Speaking will be revealed in thee; and so God heareth "and seeth through thee," being now the Organ of *his* Spirit; and so God speaketh in *thee*, and whispereth to thy Spirit, and thy Spirit heareth his Voice.

Of the Supersensual Life.

Blessed art thou therefore if that *thou canst stand still from Self-thinking and Self-willing, and canst stop the Wheel of thy Imagination and Senses*; forasmuch as hereby thou mayest arrive at length to see the great Salvation of God, being made capable of all Manner of Divine Sensations and Heavenly Communications. Since it is nought indeed but thine own Hearing and Willing that do hinder thee, so that thou dost not see and hear God.

Disciple.

But wherewith shall I hear and see God, forasmuch as he is *above Nature and Creature*?

Master.

Son, when thou art *quiet and silent*, then art thou as God was before Nature and Creature; thou art that which God then was; thou art that whereof he made thy Nature and Creature: Then thou hearest and seest even with that wherewith God himself saw and heard in thee, before ever thine own Willing or thine own Seeing began.

Disciple.

What now hinders or keeps me back, so that I cannot come to *that*, wherewith God is to be seen and heard?

Master.

Nothing truly but thine own Willing, Hearing, and Seeing do keep thee back from it, and do hinder thee from coming to this Supersensual State. And it is because thou strivest so against *that*, out of which thou thyself art descended and derived, that thou thus breakest thyself off, with thine own Willing, from God's Willing, and with thine own Seeing from God's Seeing. In as much as in thine own Seeing thou dost see in thine own Willing only, and with thine own Understanding thou dost understand but in and according to this thine own Willing, as the same stands divided from the Divine Will. This thy Willing moreover stops thy Hearing, and maketh thee deaf towards God, through thy own thinking upon terrestrial Things, and thy attending to that which is without thee; and so it brings thee into a Ground, where thou art laid hold on and captivated *in Nature*. And having brought thee hither, it overshadows thee with that which thou *willest*; it binds thee with thine own Chains, and it keeps thee in thine own dark Prison which thou makest for thyself; so that thou canst not go out thence, or come to that State which is Supernatural and Supersensual.

Disciple.

But being I am *in Nature*, and thus bound, as with my own Chains, and by my own *natural* Will; pray be so kind, Sir, as to tell me, how I may come *through Nature* into the supersensual and supernatural Ground, without the destroying of Nature?

Master.

Three Things are requisite in order to this. The *First* is, Thou must resign up thy Will to God; and must sink thyself down to the Dust in his Mercy. The *Second* is, Thou must hate thy *own* Will, and forbear from doing that to which thy own Will doth drive thee. The *Third* is, Thou must bow thy Soul under the Cross, heartily submitting thyself to it, that thou mayest be able to bear the Temptations of Nature and Creature. And if thou dost thus, know that God will speak into thee, and will bring thy resigned Will into himself, in the supernatural Ground; and then thou shalt hear, my Son, what the Lord *speakes in thee*.

Disciple.

This is a hard Saying, Master, for I must forsake the World, and my Life too, if I should do thus.

Master.

Be not discouraged hereat. If thou forsakest the World, then thou comest into that out of which the World is made; and if thou lovest thy Life, then thy Life is in that, for whose Sake thou forsakest it. Thy Life is in God, from whence it came into the Body; and as thou comest to have thine own Power faint and weak and dying, the Power of God will then work in thee and through thee.

Disciple.

Nevertheless as God hath created Man in and for the natural Life, to rule over all Creatures on Earth, and to be a Lord over all Things in this World, it seems not to be at all unreasonable, that Man should therefore possess this World, and the Things therein for his own.

Master.

If thou rulest over all Creatures but *outwardly*, there cannot be much in that. But if thou hast a Mind to possess all Things, and to be a Lord indeed over all Things in this World, there is quite another Method to be taken by thee.

Disciple.

Pray, how is that? And what Method must I take, whereby to arrive at this Sovereignty?

Master.

Thou must learn to distinguish well betwixt the *Thing*, and that which only is an *Image* thereof; betwixt that Sovereignty which is *substantial*, and in the inward Ground or Nature, and that which is *imaginary*, and in an *outward* Form, or Semblance; betwixt that which is properly *Angelical*, and that which is no more than *bestial*. If thou rulest now over the Creatures externally only, and not from the right *internal* Ground of thy renewed Nature; then thy Will and ruling is verily in a *bestial* Kind or Manner, and thine at best is but a Sort of *imaginary* and transitory Government, being void of that which is substantial and permanent, the which only thou art to desire and press after. Thus by thy outwardly lording it over the Creatures, it is most easy for thee to lose the Substance and the Reality, while thou hast nought remaining but the Image or Shadow only of thy first and original Lordship; wherein thou art made capable to be again invested, if thou beest but wise, and takest thy Investiture from the supreme Lord in the right Course and Manner. Whereas by thy willing and *ruling* thus after a *bestial* Manner, thou bringest also thy Desire into a *bestial* Essence, by which Means thou becomest infected and captivated therein, and gettest therewith a bestial Nature and Condition of Life. But if thou shalt have put off the bestial and *serine* Nature, and if thou hast left the *imaginary* Life, and quitted the low imaged Condition of it; then art thou come into the *super-imaginariness*, and into the *intellectual* Life, which is a State of living *above* Images, Figures and Shadows: And so thou rulest over all Creatures, being re-united with thine Original, in that very Ground or Source, out of which they were and are created; and henceforth nothing on Earth *can hurt thee*. For thou art like all Things; and nothing is *unlike* thee.

Of the Supersensual Life.

Disciple.

O loving Master, pray teach me how I may come the shortest Way to be *like unto All Things*.

Master.

With all my Heart. Do but think on the Words of our Lord Jesus Christ, when he said, *Except ye be converted, and become as little Children, ye shall not enter into the Kingdom of Heaven*. There is no shorter Way than this; neither can there be a better Way found. Verily, Jesus saith unto thee, Unless thou turn and become as a Child, hanging upon him for All Things, thou shalt not see the Kingdom of God. This do, and nothing shall hurt thee; for thou shalt be at Friendship with all the Things that are, as thou dependest on the Author and Fountain of them, and becomest like him, by such Dependence, and by the Union of thy Will with his Will. But mark what I have further to say; and be not thou startled at it, though it may seem hard for thee at first to conceive. If thou wilt be like All Things, thou must forsake All Things; thou must turn thy Desire away from them All, and not desire or hanker after any of them; thou must not extend thy Will to possess that for thy own, or as thine own, which is *Something*, whatsoever that Something be. For as soon as ever thou takest *Something* into thy Desire, and receivest it into thee for thine own, or in *Propriety*, then this very Something (of what Nature soever it is) is the *same* with thyself; and this worketh with thee in thy Will, and thou art thence bound to protect it, and to take Care of it, even as of thy *own Being*. But if thou dost receive *no Thing* into thy Desire, then thou art free from All Things, and rulest over all Things at once, as a Prince of God. For thou hast received nothing for thine own, and art nothing to all Things; and all Things are as nothing to thee. Thou art as a Child, which understands not what a Thing is; and though thou dost perhaps understand it, yet thou understandest it without mixing with it, and without sensibly affecting or touching thy Perception, even in that Manner wherein God doth rule and see all Things; he comprehending All, and yet nothing comprehending him.

Disciple.

Ah! How shall I arrive at this Heavenly Understanding, at this Sight of All Things in God, at this pure and naked Knowledge which is abstracted from the Senses; at this Light above Nature and Creature; and at this Participation of the Divine Wisdom which oversees all Things, and governs through all intellectual Beings? For, alas, I am *touched* every Moment by the Things which are about me; and *overshadowed* by the Clouds and Fumes which rise up out of the Earth. I desire therefore to be taught, if possible, how I may attain such a State and Condition as no Creature may be able to touch me to hurt me; and how my Mind, being purged from sensible Objects and Things, may be prepared for the Entrance and Habitation of the Divine Wisdom in me?

Master.

Thou desirest that I would teach thee how thou art to attain it; and I will direct thee to our Master, from whom I have been taught it, that thou mayest learn it thyself from him, who alone teacheth the Heart. Hear thou him. Wouldest thou arrive at this; wouldest thou remain untouched by Sensibles; wouldest thou behold Light in the very Light of God, and see all Things thereby; then consider the Words of Christ, who is that Light, and who is the Truth. O consider now his Words, who said, *Without me ye can do nothing*, John xix. 5. and defer not to apply thyself unto him, who is the *Strength* of thy Salvation, and the *Power* of thy Life; and *with whom thou canst do all Things*, by the Faith which he worketh in thee. But unless thou wholly givest thyself up to the

Life of our Lord Jesus Christ, and resignest thy Will wholly to him, and desirest nothing and willest nothing without him, thou shalt never come to such a Rest as no Creature can disturb. Think what thou pleasest, and be never so much delighted in the Activity of thine own Reason, thou shalt find that in thine own Power, and without such a total Surrender to God, and to the Life of God, thou canst never arrive at such a Rest as this, or the true Quiet of the Soul, wherein no Creature can molest thee, or so much as touch thee. Which when thou shalt, by Grace, have attained to, then with thy *Body* thou art in the *World*, as in the Properties of outward Nature; and with thy *Reason*, under the *Cross* of our Lord Jesus Christ; but with thy *Will* thou walkest in *Heaven*, and art at the End *from* whence all Creatures are proceeded forth, and *to* which they return again. And then thou canst in this END, which is the same with the BEGINNING, behold all Things outwardly with *Reason*, and inwardly with the *Mind*; and so mayest thou rule in all Things and over all Things, with Christ; unto whom all Power is given both in Heaven and on Earth.

Disciple.

O Master, the Creatures which live in me do withhold me, that I cannot so wholly yield and give up myself as I willingly would. What am I to do in this Case?

Master.

Let not this trouble thee. Doth thy Will go forth from the Creatures? Then the Creatures are forsaken in thee. They are in the World; and thy Body, which is in the World, is with the Creatures. But spiritually thou walkest with God, and conversest in Heaven; being in thy Mind redeemed from Earth, and separated from Creatures, to live the Life of God. And if thy Will thus leaveth the Creatures, and goeth forth from them, even as the Spirit goeth forth from the Body at Death; then are the Creatures dead in it, and do live only in the Body in the World. Since if thy Will do not bring itself into them, they cannot bring themselves into it, neither can they by any Means touch the Soul. And hence St. Paul saith, *Our Conversation is in Heaven*; and also, *Ye are the Temple of God, and the Spirit of God dwelleth in you*. So then true Christians are the very Temples of the Holy Ghost, who dwelleth in them; that is, the Holy Ghost dwelleth in the Will, and the Creature dwelleth in the Body.

Disciple.

If now the Holy Spirit doth dwell in the Will of the Mind, how ought I to keep myself so that he depart not from me again?

Master.

Mark, my Son, the Words of our Lord Jesus Christ; *If ye abide in my Words*, then my Words abide in you. If thou abidest with thy Will, in the Words of Christ; then his Word and Spirit abideth in thee, and all shall be done for thee that thou canst ask of him. But if thy Will goeth into the Creature, then thou hast broken off thereby thyself from him: And then thou canst not any otherwise keep thyself but by abiding continually in the most resigned Humility, and by entering into a constant Course of Penitence, wherein thou wilt be always grieved at thine own creaturely, and that Creatures do live still in thee, that is, in thy bodily Appetite. If thou dost thus, thou standest in a *daily dying* from the Creatures, and in a *daily ascending* into Heaven in thy Will; which Will is also the Will of thy Heavenly Father.

Of the Supersensual Life.

Disciple.

O my loving Master, pray teach me how I may come to such a constant Course of holy Penitence, and to such a daily dying from all creaturely Objects; for how can I abide continually in Repentance?

Master.

When thou leavest that which loveth thee, and lovest that which hateth thee; then thou mayest abide continually in Repentance.

Disciple.

What is it that I must thus leave?

Master.

All Things that love and entertain thee, because thy Will loves and entertains them: All Things that please and feed thee, because thy Will feeds and cherishes them: All Creatures in Flesh and Blood; in a Word, all Visibles and Sensibles, by which either the Imagination or sensitive Appetite in Men are delighted and refreshed. These the Will of thy Mind, or thy supreme Part must leave and forsake; and must even account them all its Enemies. This is the leaving of what loves thee. And the loving of what hates thee, is the embracing the Reproach of the World. Thou must learn then to love the Cross of the Lord Jesus Christ, and for his Sake to be pleased with the Reproach of the World which hates thee and derides thee; and let this be thy daily Exercise of Penitence to be crucified to the World, and the World to thee. And so thou shalt have continual Cause to hate thyself *in the Creature*, and to seek the Eternal Rest which is *in Christ*. To which Rest thou having thus attained, thy Will may therein safely rest and repose itself, according as thy Lord Christ hath said: In me ye may have Rest, but in the World ye shall have Anxiety: In me ye may have Peace, but in the World ye shall have Tribulation.

Disciple.

How shall I be now able to subsist in this Anxiety and Tribulation arising from the World, so as not to lose the Eternal Peace, or not enter into this Rest? And how may I recover myself in such a Temptation as this is, by not sinking under the World, but rising above it by a Life that is truly heavenly and Supersensual?

Master.

If thou dost once every Hour throw thyself by Faith beyond all Creatures, beyond and above all sensual Perception and Apprehension, yea, above Discourse and Reasoning into the abyssal Mercy of God, into the Sufferings of our Lord, and into the Fellowship of his interceding, and yieldest thyself fully and absolutely thereinto; then thou shalt receive Power from above to rule over Death, and the Devil, and to subdue Hell and the World under thee: And then thou mayest subsist in all Temptations, and be the brighter for them.

Disciple.

Blessed is the Man that arriveth to such a State as this. But, alas! poor Man that I am, how is this possible as to me? And what, O my Master, would become of me, if I should ever attain with my Mind to that, where no Creature is? Must I not cry out, *I am undone!*

Master.

Son, why art thou so dispirited? Be of good Heart still; for thou mayest certainly yet attain to it. Do but believe, and all Things are made possible to thee. If it were

that thy Will, O thou of little Courage, could break off itself for one Hour, or even but for one half Hour, from all Creatures, and plunge itself into That where no Creature is, or can be ; presently it would be penetrated and clothed upon with the supreme Splendour of the Divine Glory, would taste in itself the most sweet Love of Jesus, the Sweetness whereof no Tongue can express, and would find in itself the unspeakable Words of our Lord concerning his *great Mercy*. Thy Spirit would then feel in itself the Cross of our Lord Jesus Christ to be very pleasing to it ; and would thereupon love the Cross more than the Honours and Goods of the World.

Disciple.

This for the *Soul* would be exceeding well indeed : But what would then become of the *Body* seeing that it must of Necessity live in the *Creature* ?

Master.

The Body would by this Means be put into the Imitation of our Lord Christ, and of his Body : It would stand in the Communion of that most blessed Body, which was the *true Temple* of the Deity ; and in the Participation of all its gracious Effects, Virtues, and Influences. It would live in the Creature not of Choice, but only as it is *made subject unto Vanity*, and in the World, as it is placed therein by the Ordination of the Creator, for its Cultivation and higher Advancement ; and as groaning to be delivered out of it in God's Time and Manner, for its Perfection and Resuscitation in Eternal Liberty and Glory, like unto the glorified Body of our Lord and his risen Saints.

Disciple.

But the Body being in its present Constitution, so *made subject to Vanity*, and living in a vain Image and creaturely Shadow, according to the Life of the undergraduated Creatures or Brutes, whose Breath goeth downwards to the Earth ; I am still very much afraid thereof, lest it should continue to depress the Mind which is lifted up to God, by hanging as a dead Weight thereto ; and go on to amuse and perplex the same, as formerly, with Dreams and Trifles, by letting in the Objects from without, in order to draw me down into the World and the Hurry thereof ; where I would fain maintain my Conversation in Heaven, even while I am living in the World. What therefore must I do with this Body, that I may be able to keep up so desirable a Conversation ; and not to be under any Subjection to it any longer ?

Master.

There is no other Way for thee that I know, but to *present* the Body whereof thou complainest (which is the Beast to be sacrificed) a *living Sacrifice, holy and acceptable unto God* : And this shall be thy *rational Service*, whereby this thy Body will be put, as thou desirest, into the Imitation of Jesus Christ, who said, his Kingdom was not of this World. Be not thou then *conformed* to it, but be *transformed* by the renewing of thy Mind ; which renewed Mind is to have Dominion over the Body, that so thou mayest prove, both in Body and Mind, what is the perfect Will of God, and accordingly perform the same with and by his Grace operating in thee. Whereupon the Body, or the *Animal Life* would, being thus offered up, begin to die, both from *without* and from *within*. From *without*, that is, from the Vanity and evil Customs and Fashions of the World : It would be an utter Enemy to all the Poms thereof, and to all the Gaudery, Pageantry, Pride, Ambition, and Haughtiness therein. From *within*, it would die as to all the Lusts and Appetites of the Flesh, and would get a Mind and Will wholly new, for its Government and Management ; being now made subject to the Spirit, which would continually be directed to God, and so consequently that which is subject to it,

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And thus thy very Body is become the Temple of God and of his Spirit, in Imitation of thy Lord's Body.

Disciple.

But the World would hate it, and despise it for so doing; seeing it must hereby contradict the World, and must live and act quite otherwise than the World doth. This is most certain. And how can this then be taken?

Master.

It would not take that as any Harm done to it, but would rather rejoice that it is become worthy to be like unto the Image of our Lord Jesus Christ, being transformed from that of the World: And it would be most willing to bear that Cross after our Lord; merely that our Lord might bestow upon it the Influence of his sweet and precious Love.

Disciple.

I do not doubt but in some this may be even so. Nevertheless for my own Part, I am in a Straight betwixt two, not feeling yet enough of that blessed Influence upon me. O how willingly should my Body *bear that*, could this be safely depended upon by me, according to what is urged! Wherefore pardon me, loving Sir, in this one Thing, if my Impatience doth still further demand "what would become of it, if the Anger of God from within, and the wicked World also from without, should at once assault it, as the same really happened to our Lord *Christ*?"

Master.

Be that unto it, even as unto our Lord Christ, when he was reproached, reviled and crucified by the World; and when the Anger of God so fiercely assaulted him for our Sake. Now what did he under this most terrible Assault both from without and from within? Why: He commended his Soul into the Hands of his Father, and so departed from the Anguish of this World into the Eternal Joy. Do thou likewise; and his Death shall be thy Life.

Disciple.

Be it unto me as unto the Lord Christ; and unto my Body as unto his; which into his Hands I have commended, and for the Sake of his Name do offer up, according to his revealed Will. Nevertheless I am desirous to know what would become of my Body in its pressing forth from the Anguish of this miserable World into the Power of the Heavenly Kingdom.

Master.

It would get forth from the Reproach and Contradiction of the World, by a Conformity to the Passion of Jesus Christ; and from the Sorrows and Pains in the Flesh, which are only the Effects of some sensible Impression of Things without, by a quiet Introversion of the Spirit, and secret Communion with the Deity manifesting itself for that End. It would penetrate into itself; it would sink into the *great Love of God*; it would be sustained and refreshed by the most sweet Name JESUS; and it would see and find within itself a *new World* springing forth as through the Anger of God, into the Love and Joy Eternal. And then should a Man wrap his Soul in this, even in the *great Love of God*, and clothe himself therewith as with a Garment; and should account thence all Things alike; because in the Creature he finds nothing that can give him *without God*, the least Satisfaction; and because also nothing of Harm can touch him more, while he remains in this Love, the which indeed is stronger than all Things, and makes a Man hence *invulnerable* both from *within* and *without*, by taking out the Sting and Poison of the Creatures, and destroying the Power of Death. And whether the Body

be in Hell or on Earth, all is alike to him; for whether it be there or here, his *Mind* is still in the greatest Love of God; which is no less than to say, that he is in *Heaven*.

Disciple.

But how would a Man's Body be maintained in the World; or how would he be able to maintain those that are his, if he should by such a Conversation incur the Displeasure of all the World?

Master.

Such a Man gets greater Favours than the World is able to bestow upon him. He hath God for his Friend; he hath all his Angels for his Friends: In all Dangers and Necessities these protect and relieve him; so that he need fear no Manner of Evil; no Creature can hurt him. *God is his Helper*; and that is sufficient. Also *God is his Blessing* in every Thing: And though sometimes it may seem as if God would not bless him, yet is this but for a Trial to him, and for the Attraction of the Divine Love; to the End he may more fervently pray to God, and commit all his Ways unto him.

Disciple.

He loses however by this-all his good Friends; and there will be none to help him in his Necessity.

Master.

Nay, but he gets the Hearts of all his good Friends into his Possession, and loses none but his Enemies, who before loved his Vanity and Wickedness.

Disciple.

How is it that he can get his good Friends into his Possession?

Master.

He gets the very Hearts and Souls of all those that belong to our Lord Jesus to be his Brethren, and the Members of his own very Life. For all the Children of God are but ONE in Christ, which one is Christ *in All*: And therefore he gets them all to be his *Fellow Members* in the *Body of Christ*, whence they have all the same Heavenly Goods in common; and all live in one and the same Love of God, as the Branches of a Tree in one and the same Root, and spring all from one and the same Source of Life in them. So that he can have no Want of spiritual Friends and Relations, who are all rooted with him together in the Love which is from above; who are all of the same Blood and Kindred in Christ Jesus; and who are cherished all by the same quickening Sap and Spirit diffusing itself through them universally from the one true Vine, which is the Tree of Life and Love. These are Friends worth having; and though here they may be unknown to him, will abide his Friends beyond Death, to all Eternity. But neither can he want even outward natural Friends, as our Lord Christ when on Earth did not want such also. For though indeed the High-Priests and Potentates of the World could not have a Love to him, because they belonged not to him, neither stood in any Kind of Relation to him, as being not of this World; yet those loved him who were capable of his Love, and receptive of his Words. So in like Manner, those who love Truth and Righteousness will love that Man, and will associate themselves unto him, yea, though they may perhaps be outwardly at some Distance or seeming Disagreement, from the Situation of their worldly Affairs, or out of some certain Respects; yet in their Hearts they cannot but cleave to him. For though they be not yet actually incorporated into *one Body* with him, yet

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they cannot resist being of *one Mind* with him, and being united in Affection, For the great Regard they bear to the Truth, which shines forth in his Words and in his Life. By which they are made either his declared or his secret Friends; and he doth so get their Hearts, as they will be delighted above all Things in his Company, for the Sake thereof, and will court his Friendship, and will come unto him by Stealth, if openly they dare not, for the Benefit of his Conversation and Advice; even as *Nicodemus* did unto Christ, who came to him by Night, and in his Heart loved Jesus for the Truth's Sake, though outwardly he feared the World. And thus thou shalt have many Friends that are not known to thee, and some known to thee, who may not appear so before the World.

Disciple.

Nevertheless it is very grievous to be generally despised of the World, and to be trampled upon by Men as the very Offscouring thereof.

Master.

That which now seems so hard and heavy to thee, thou wilt yet hereafter be most of all in Love with.

Disciple.

How can it be that I should ever love that which hates me?

Master.

Though thou lovest the earthly Wisdom now, yet when thou shalt be clothed upon with the Heavenly Wisdom, then thou wilt see that all the Wisdom of the World is Folly; and wilt see also that the World hates not so much thee, as thine Enemy, which is the *mortal Life*. And when thou thyself shalt come to hate the Will thereof, by Means of an habitual Separation of thy Mind from the World, then thou also wilt begin to love that despising of the mortal Life, and the Reproach of the World for Christ's Sake. And so shalt thou be able to stand under every Temptation, and to hold out to the End by the Means hereof in a Course of Life above the World, and above Sense. In this Course thou wilt hate thyself; and thou wilt also love thyself, I say, love thyself, and that even more than ever thou didst yet.

Disciple.

But how can these two subsist together, that a Person should both *love* and *hate* himself?

Master.

In *loving thyself*, thou lovest not thyself *as thine own*; but *as given thee from the Love of God* thou lovest the Divine Ground in thee: By which and in which thou lovest the Divine Wisdom, the Divine Goodness, the Divine Beauty; thou lovest also by it God's Works of Wonders; and in this Ground thou lovest likewise thy Brethren. But in *bating thyself*, thou hatest only that which is *thine own*, and wherein the *Evil* sticks close to thee. And this thou dost, that so thou mayest wholly destroy that which thou callest *thine*; as when thou sayest I or MYSELF do this, or do that. All which is wrong, and a downright Mistake in thee; for nothing canst thou properly call *thine* but the *evil Self*, neither canst thou do any Thing of thyself that is to be accounted of. This *Self* therefore thou must labour wholly to destroy in thee, that so thou mayest become a Ground *wholly Divine*. There is, there can be no *Selfishness* in Love; they are opposite to each other. Love, that is, Divine Love (of which only we are now discoursing) hates all *Egotry*, hates all that which we call I, or IHOOD; hates all such Restrictions and

Confinements, even all that springs from a contracted Spirit, or this *evil Self-hood*, because it is an hateful and deadly Thing. And it is impossible that these two should stand together, or subsist in one Person; the one driving out the other by a Necessity of Nature. For *Love* possesses Heaven, and dwells in itself, which is dwelling in Heaven; but that which is called I, this vile Self-hood possesses the World and worldly Things; and dwells also in itself, which is dwelling in *Hell*, because this is the very Root of Hell itself. And therefore as Heaven rules the World, and as Eternity rules Time, even so ought Love to rule the natural temporal Life; for no other Method is there, neither can there be of attaining to that Life which is Supernatural and Eternal, and which thou so much desirest to be led into.

Disciple.

Loving Master, I am well content that this Love should rule in me over the natural Life, that so I may attain to that which is Supernatural and Supersensual; but pray tell me now, why must Love and Hatred, Friend and Foe thus be together? Would not Love alone be better? Wherefore, I say, are Love and Trouble thus joined?

Master.

If Love dwelt not in Trouble, it could have nothing to love: But its Substance which it loves, namely, the poor Soul, being in Trouble and Pain, it hath thence Cause to love this its *own Substance*, and to deliver it from Pain; that so itself may by it be again beloved. Neither could any one know what Love is, if there were no Hatred; or what Friendship is, if there were no Foe to contend with: Or in one Word, if Love had not something which it might love, and manifest the Virtue and Power of Love, by working out Deliverance to the Beloved from all Pain and Trouble.

Disciple.

Pray what is the Virtue, the Power, the Height and the Greatness of Love?

Master.

The Virtue of Love is NOTHING and ALL, or that *Nothing visible* out of which All Things proceed; its *Power* is through All Things; its *Height* is as high as God; its *Greatness* is as great as God. Its Virtue is the Principle of all Principles; its Power supports the Heavens and upholds the Earth; its Height is higher than the highest Heavens; and its Greatness is even greater than the very Manifestation of the Godhead in the glorious Light of the Divine Essence, as being infinitely capable of greater and greater Manifestations in all Eternity. What can I say more? Love is higher than the Highest. Love is greater than the Greatest. Yea, it is in a *certain Sense* greater than God; while yet in the *biggest Sense* of all, God is Love, and Love is God. Love being the highest Principle, is the Virtue of all Virtues; from whence they flow forth. Love being the greatest Majesty, is the Power of all Powers, from whence they severally operate: And it is the Holy Magical Root, or Ghostly Power from whence all the Wonders of God have been wrought by the Hands of his elect Servants, in all their Generations successively. Whosoever finds it, finds *Nothing* and *All Things*.

Disciple.

Dear Master, pray tell me but how I may understand this.

Master.

First then, in that I said, *its Virtue is Nothing*, or *that Nothing* which is the Beginning of All Things, thou must understand it thus: When thou art gone forth wholly from

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the Creature, and from that which is visible, and art become Nothing to all that is Nature and Creature, then thou art in that *Eternal One*, which is God himself: And then thou shalt perceive and feel in thy Interior, the highest Virtue of Love. But in that I said, *Its Power is through All Things*, this is that which thou perceivest and findest in thy own Soul and Body experimentally, whenever this great Love is enkindled within thee; seeing that it will burn more than the Fire can do, as it did in the Prophets of old, and afterwards in the Apostles, when God conversed with them bodily, and when his Spirit descended upon them in the Oratory of *Zion*. Thou shalt then see also in all the Works of God, how Love hath poured forth itself into all Things, and penetrateth all Things, and is the most inward and most outward Ground in all Things: Inwardly in the Virtue and Power of every Thing; and outwardly in the Figure and Form thereof.

And in that I said, *Its Height is as high as God*; thou mayest understand this in thyself; forasmuch as it brings thee to be as high as God himself is, by being united to God: As may be seen by our beloved Lord Christ in our Humanity. Which Humanity Love hath brought up into the highest Throne, above all Angelical Principalities and Powers, into the very Power of the Deity itself.

But in that I also said, *Its Greatness is as great as God*, thou art hereby to understand, that there is a certain Greatness and Latitude of Heart in Love, which is inexpressible; for it enlarges the Soul as wide as the whole Creation of God. And this shall be truly experienced by thee, beyond all Words, when the Throne of Love shall be set up in thy Heart.

Moreover in that I said, *Its Virtue is the Principle of all Principles*, hereby it is given thee to understand, that Love is the *principiating* Cause of all created Beings, both spiritual and corporeal, by Virtue whereof the *second Causes* do move and act *occasionally*, according to certain Eternal Laws from the Beginning implanted in the very Constitution of Things thus originated. This Virtue which is in Love, is the very Life and Energy of all the Principles of Nature, superiour and inferiour: It reaches to all Worlds, and to all Manner of Beings in them contained, they being the Workmanship of Divine Love; and is the *first Mover*, and *first Moveable* both in Heaven above and in the Earth beneath, and in the Water under the Earth. And hence there is given to it the Name of the *Lucid Aleph*, or *Alpha*; by which is expressed the Beginning of the *Alphabet of Nature*, and of the *Book of Creation* and Providence, or the *Divine Archetypal Book*, in which is the Light of Wisdom, and the Source of all Lights and Forms.

And in that I said, *Its Power supports the Heavens*; by this thou wilt come to understand, that as the Heavens, visible and invisible, are originated from this great Principle, so are they likewise necessarily sustained by it; and that therefore if this should be but never so little withdrawn, all the Lights, Glories, Beauties, and Forms of the heavenly Worlds, would presently sink into Darkness and Chaos.

And whereas I further said, *that it upholds the Earth*; this will appear to thee no less evident than the former, and thou shalt perceive it in thyself by daily and hourly Experience; forasmuch as the Earth *without it*, even thy *own Earth* also, (that is, thy Body) would certainly be without Form and void. By the Power thereof the Earth hath been thus long upheld, notwithstanding a foreign usurped Power introduced by the Folly of Sin: And should this but once fail or recede, there could no longer be either Vegetation or Animation upon it; yea, the very Pillars of it be overthrown quite, and the Band of Union, which is that of Attraction or Magnetism, called the *Centripetal Power*, being broken and dissolved, all must thence run into the utmost Disorder, and falling away as into Shivers, would be dispersed as loose Dust before the Wind.

But in that I said, *Its Height is higher than the highest Heavens*; this thou mayest also understand within thyself: For shouldst thou ascend in Spirit through all the Orders of Angels and heavenly Powers, yet the Power of Love still is undeniably superiour to them

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all. And as the Throne of God, who sits upon the Heaven of Heavens, is higher than the highest of them, even so must Love also be, which fills them all, and comprehends them all.

And whereas I said of the *Greatness* of Love, that it is *greater than the very Manifestation of the Godhead in the Light of the Divine Essence*; that is also true: For Love enters even into that where the Godhead is not manifested in this glorious Light, and where God may be said not to dwell. And entering thereinto, Love begins to manifest to the Soul the Light of the Godhead; and thus is the Darkness broken through, and the Wonders of the new Creation successively manifested.

Thus shalt thou be brought to understand really and fundamentally, what is the Virtue and Power of Love, and what the Height and Greatness thereof is; how that it is indeed the *Virtue of all Virtues*, though it be invisible, and as a *Nothing* in Appearance, inasmuch as it is the Worker of all Things, and a powerful *vital Energy* passing through all Virtues and Powers natural and supernatural; and the *Power of all Powers*, nothing being able to let or obstruct the *Omnipotence* of Love, or to resist its invincible penetrating Might, which passes through the whole Creation of God, inspecting and governing all Things.

And in that I said, *It is higher than the highest, and greater than the greatest*; thou mayest hereby perceive as in a Glimpse, the supreme Height and Greatness of *Omnipotent Love*, which infinitely transcends all that human Sense and Reason can reach to. The highest Archangels and the greatest Powers of Heaven, are in Comparison of it, but as Dwarfs. Nothing can be conceived higher and greater in God himself, by the very highest and greatest of his Creatures. There is such an Infinity in it, as comprehends and surpasses all the Divine Attributes.

But in that it was also said, *Its Greatness is greater than God*; that likewise is very true in the Sense wherein it was spoken: For Love, as I before observed, can there enter where God dwelleth not, since the most high God dwelleth not in Darkness, but in the Light; the hellish Darkness being put under his Feet. Thus for Instance, when our beloved Lord Christ was in Hell, Hell was not the Mansion of God or of Christ; Hell was not God, neither was it with God, nor could it be at all with him; Hell stood in the Darkness and Anxiety of Nature, and no Light of the Divine Majesty did there enter: God was not there; for he is not in the Darkness, or in the Anguish; but Love was there; and Love destroyed Death and conquered Hell. So also when thou art in Anguish or Trouble, which is *Hell within*, God is not the Anguish or Trouble; neither is he in the Anguish or Trouble; but his Love is there, and brings thee out of the Anguish and Trouble into God, leading thee into the Light and Joy of his Presence. When God hides himself in thee, Love is still there, and makes him manifest in thee. Such is the inconceivable Greatness and Largeness of Love; which will hence appear to thee as *great as God above Nature*, and *greater than God in Nature*, or as considered in his *manifestative Glory*.

Lastly, Whereas I also said, *Whosoever finds it, finds Nothing and All Things*; that is also certain and true. But how finds he *Nothing*? Why, I will tell thee how. He that findeth it, findeth a Supernatural Supersensual *Abyss*; which hath no Ground or *Byss* to stand on, and where there is no Place to dwell in; and he findeth also *Nothing* is like unto it, and therefore it may fitly be compared to *Nothing*; for it is deeper than any *Thing*, and is as *Nothing* with Respect to All Things, forasmuch as it is not comprehensible by any of them. And because it is *Nothing* respectively, it is therefore free from *All Things*; and is that only Good, which a Man cannot express or utter what it is; there being *Nothing* to which it may be compared, to express it by.

But in that I lastly said, *Whosoever finds it, finds All Things*; there is nothing can be more true than this Assertion. It hath been the Beginning of All Things; and it ruleth

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All Things. It is also the End of All Things; and will thence comprehend All Things within its Circle. All Things are from it, and in it, and by it. If thou findest it, thou comest into that Ground from whence All Things are proceeded, and wherein they subsist; and thou art in it a KING over all the Works of God.

Here the Disciple was exceedingly ravished with what his Master had so wonderfully and surprizingly declared, and returned his most humble and hearty Thanks for that Light, which he had been an Instrument of conveying to him. But being desirous to hear further concerning these high Matters, and to know somewhat more particularly, he requested him, that he would give him Leave to wait on him the next Day again; and that he would then be pleased to shew him *how* and *where* he might find this which was so much beyond all Price and Value, and whereabout the Seat and Abode of it might be in human Nature; with the entire Process of the Discovery and bringing it forth to Light.

The Master said to him: This then we will discourse about at our next Conference, as God shall reveal the same to us by his SPIRIT, which is a Searcher of All Things. And if thou dost remember well what I answered thee in the Beginning, thou shalt soon come thereby to understand that hidden mystical Wisdom of God, which none of the Wise Men of the World know; and where the Mine thereof is to be found in thee, shall be given thee from above to discern. Be silent therefore in thy Spirit, and watch unto Prayer; that when we meet again To-morrow in the Love of Christ, thy Mind may be disposed for finding that noble Pearl, which to the World appears *Nothing*, but which to the Children of Wisdom is *All Things*.

D I A L O G U E I I .

A R G U M E N T .

HEREIN is described and set forth the Manner of passing the Gulf which divides betwixt the two Principles or States of Heaven and Hell: And it is particularly shewn how this Transaction is carried on in the Soul; what the Partition Wall therein is, which separates from God.

What the breaking down of this Partition Wall, and how effected; what the Centre of Light is, and the pressing into that Centre is; What the Light of God, and the Light of Nature are; how they are operative in their several Spheres, and how to be kept from interfering with each other; with some Account of the two Wills and their Contraposition in the Fallen State; of the Magical Wheel of the Will, and how the Motion thereof may be regulated; of the Eye in the Middle thereof, what the Right Eye is to the Soul, and what the Left is, but especially what the *Single Eye* is, and in what Manner it is to be obtained; of Purification from the Contagion of Matter; of the Destruction of Evil, and of the very Annihilation of it, by the Subsidence of the Will from its own Something into Nothing; of the Naked and Magical Faith, and the Attraction thereby of a certain Divine Substantiality and Vestment; how all consists in the Will, and proceeds but from *one Point*; where that Point is placed, and how it may be found out; and which is both the safest and nearest Way to attain to the high supersensual State, and the internal Kingdom of Christ, according to the true Heavenly Magia or Wisdom.

Disciple. Master.

THE *Disciple* being very earnest to be more fully instructed how he might arrive at the supersensual Life; and how, having found all Things, he might come to be a King over all God's Works; came again to his *Master* the next Morning, having watched the Night in Prayer, that he might be disposed to receive and apprehend the Instructions that should be given him by a Divine Irradiation upon his Mind. And the *Disciple* after a little Space of *Silence*, bowed himself, and thus brake forth:

Disciple.

O my Master! my Master! I have now endeavoured to recollect my Soul in the Presence of God, and to cast myself into that Deep where no Creature doth nor can dwell; that I might hear the Voice of my Lord speaking in me; and be initiated into that high Life, whereof I heard Yesterday such great and amazing Things pronounced. But, alas! I neither hear nor see as I should: There is still such a Partition Wall in me which beats back the Heavenly Sounds in their Passage, and obstructs the Entrance of that Light by which alone Divine Objects are discoverable, as till this be broken down, I can have but small Hopes, yea, even none at all, of arriving at those glorious Attainments which you pressed me to, or of entering into *that where no Creature dwells*, and which you call *Nothing* and *All Things*. Wherefore be so kind as to inform me what is required on my Part, that this Partition which hinders may be broken or removed.

Master.

This Partition is the Creaturely Will in thee: And this can be broken by nothing but by the Grace of Self-Denial, which is the Entrance into the true following of Christ; and totally removed by nothing but a perfect Conformity with the Divine Will.

Disciple.

But how shall I be able to *break* this Creaturely Will which is in me, and is at Enmity with the Divine Will? Or, what shall I do to follow Christ in so difficult a Path, and not to faint in a continual Course of Self-Denial and Resignation to the Will of God?

Master.

This is not to be done by thyself; but by the Light and Grace of God received into thy Soul, which will, if thou gainsay not, break the Darkness that is in thee, and melt down thine own Will, which worketh in the Darkness and Corruption of Nature, and bring it into the Obedience of Christ, whereby the Partition of the Creaturely Self is removed from betwixt God and thee.

Disciple.

I know that I cannot do it of myself: But I would fain learn, how I must receive this Divine Light and Grace into me, which is to do it for me, if I hinder it not my own self. What is then required of me in order to admit this Breaker of the Partition, and to promote the Attainment of the Ends of such Admission?

Master.

There is nothing more required of thee at first, than not to resist this Grace, which is manifested in thee; and nothing in the whole Process of thy Work, but to be obedient and passive to the *Light of God* shining through the Darkness of thy Creaturely Being, which comprehendeth it not, as reaching no higher than the *Light of Nature*.

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Disciple.

But is it not for me to attain, if I can, both the Light of God, and the Light of the outward Nature too: And to make use of them both for the ordering my Life wisely and prudently?

Master.

It is right, I confess so to do. And it is indeed a Treasure above all earthly Treasures, to be possessed of the Light of God and Nature, operating in their Spheres; and to have both the Eye of Time and Eternity at once open together, and yet not to interfere with each other.

Disciple.

This is a great Satisfaction to me to hear; having been very uneasy about it for some Time. But how this can be without interfering with each other, there is the Difficulty: Wherefore fain would I know, if it were lawful, the Boundaries of the one and the other; and how both the Divine and the Natural Light may in their several Spheres respectively act and operate, for the Manifestation of the Mysteries of God and Nature, and for the Conduct of my outward and inward Life?

Master.

That each of these may be preserved distinct in their several Spheres, without confounding Things Heavenly and Things Earthly, or breaking the golden Chain of Wisdom, it will be necessary, my Child, in the first Place to wait for and attend the Supernatural and Divine Light, as that superiour Light appointed to govern the Day, rising in the true East, which is the Centre of Paradise; and in great Might breaking forth as out of the Darkness within thee, through a Pillar of Fire and Thunder-Clouds, and thereby also reflecting upon the inferiour Light of Nature a Sort of Image of itself, whereby only it can be kept in its due Subordination; that which is *below* being made subservient to that which is *above*; and that which is *without* to that which is *within*. Thus there will be no Danger of interfering; but all will go right, and every Thing abide in its proper Sphere.

Disciple.

Therefore without Reason or the Light of Nature be sanctified in my Soul, and illuminated by this superiour Light, as from the central East of the holy Light-World, by the Eternal and Intellectual Sun; I perceive there will be always some Confusion, and I shall never be able to manage aright either what concerneth Time or Eternity: But I must always be at a Loss, or break the Links of Wisdom's Chain.

Master.

It is even so as thou hast said. All is Confusion, if thou hast no more but the dim Light of Nature, or unsanctified and unregenerated Reason to guide thee by; and if only the Eye of Time be opened in thee, which cannot pierce beyond its own Limit. Wherefore seek the Fountain of Light, waiting in the deep Ground of thy Soul for the rising there of the Sun of Righteousness, whereby the Light of Nature in thee, with the Properties thereof, will be made to shine seven Times brighter than ordinary. For it shall receive the Stamp, Image, and Impression of the Supersensual and Supernatural; so that the sensual and rational Life will hence be brought into the most perfect Order and Harmony.

Disciple. But how am I to wait for the rising of this glorious Sun, and how am I to seek in the

Centre, this Fountain of Light, which may enlighten me throughout, and bring all my Properties into perfect Harmony? I am in Nature, as I said before; and which Way shall I pass through Nature, and the Light thereof, so that I may come into that Supernatural and Supersensual Ground, whence this true Light, which is the Light of Minds, doth arise; and this, without the Destruction of my Nature, or quenching the Light of it, which is my—Reason?

Master. Cease but from thine own Activity, steadfastly fixing thine Eye upon one Point, and

with a strong Purpose relying upon the promised Grace of God in Christ, to bring thee out of thy Darkness into his marvellous Light. For this End gather in all thy Thoughts, and by Faith press into the Centre, laying hold upon the Word of God, which is infallible, and which hath called thee. Be thou then obedient to this Call; and be silent before the Lord, sitting alone with him in thy inmost and most hidden Cell, thy Mind being centrally united in itself, and attending his Will in the Patience of Hope. So shall thy Light break forth as the Morning; and after the redness thereof is passed, the Sun himself, which thou waitest for, shall arise unto thee, and under his most healing Wings thou shalt greatly rejoice; ascending and descending in his bright and salutiferous Beams. Behold this is the true Supersensual Ground of Life.

Disciple. I believe it indeed to be even so, But will not this destroy Nature? Will not the

Light of Nature in me be extinguished by this greater Light? Or, must not the outward Life hence perish, with the earthly Body which I carry?

Master. By no Means at all. It is true, the evil Nature will be destroyed by it; but by the

Destruction thereof you can be no Loser, but very much a Gainer. The Eternal Band of Nature is the same afterward as before; and the Properties are the same. So that Nature hereby is only advanced and meliorated; and the Light thereof, or human Reason, by being kept within its due Bounds, and regulated by a superiour Light, is only made useful.

Disciple. Pray therefore let me know how this inferiour Light ought to be used by me; how it is to be kept within its due Bounds; and after what Manner the superiour Light doth regulate it and ennoble it.

Master. Know then, my beloved Son, that if thou wilt keep the Light of Nature within its

own proper Bounds, and make use thereof in just Subordination to the Light of God; thou must consider that there are in thy Soul *two Wills*, an *inferiour Will*, which is for driving thee to Things without and below; and a *superiour Will*, which is for drawing to Things within and above. These two Wills are now set together, as it were Back to Back, and in a direct Contrariety to each other; but in the Beginning it was not so. For this Contraposition of the Soul in these two is no more than the Effect of the Fallen State; since before that they were placed one under the other, that is, the *superiour Will*

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Above, as the Lord, and the inferiour *Below*, as the Subject. And thus it ought to have continued. Thou must also further consider, that answering to these two Wills there are likewise *two Eyes* in the Soul, whereby they are *severally* directed; forasmuch as these Eyes are not united in one single View, but look quite contrary Ways at once. They are in a like Manner set one against the other, without a common Medium to join them. And hence, so long as this Double-sightedness doth remain, it is impossible there should be any Agreement in the Determination of this or that Will. This is very plain: And it sheweth the Necessity that this Malady, arising from the Dis-union of the Rays of Vision, be some Way remedied and redressed, in order to a true Discernment in the Mind. Both these Eyes therefore must be made to unite by a Concentration of Rays; there being nothing more dangerous than for the Mind to abide thus in the Duplicity, and not to seek to arrive at the Unity. Thou perceivest, I know, that thou hast two Wills in thee, one set against the other, the superiour and the inferiour; and that thou hast also two Eyes within, one against another; whereof the one Eye may be called the *Right Eye*, and the other the *Left Eye*. Thou perceivest too, doubtless, that it is according to the Right Eye that the Wheel of the superiour Will is moved; and that it is according to the Motion of the Left Eye, that the contrary Wheel in the lower is turned about.

Disciple.

I perceive this, Sir, to be very true; and this it is which causeth a continual Combat in me, and createth to me greater Anxiety than I am able to express. Nor am I unacquainted with the Disease of my own Soul, which you have so clearly declared. Alas! I perceive and lament this Malady, which so miserably disturbeth my Sight; whence I feel such irregular and convulsive Motions drawing me on this Side and that Side. The Spirit seeth not as the Flesh seeth; neither doth, or can the Flesh see, as the Spirit seeth. Hence the Spirit willeth against the Flesh; and the Flesh willeth against the Spirit in me. This hath been my hard Case. And how shall it be remedied? O how may I arrive at the Unity of Will, and how come into the Unity of Vision!

Master.

Mark now what I say: The Right Eye looketh forward in thee into Eternity. The Left Eye looketh backward in thee into Time. If now thou sufferest thyself to be always looking into Nature, and the Things of Time, and to be leading the Will, and to be seeking somewhat for itself in the Desire, it will be impossible for thee ever to arrive at the Unity, which thou wishest for. Remember this; and be upon thy watch. Give not thy Mind leave to enter into, nor to fill itself with, that which is without thee; neither look thou backward upon thyself; but quit thyself, and look forward upon Christ. Let not thy Left Eye deceive thee, by making continually one Representation after another, and stirring up thereby an earnest Longing in the Self-Propriety; but let thy Right Eye command back this Left, and attract it to thee, so that it may not gad abroad into the Wonders and Delights of Nature. Yea, it is better to pluck it quite out, and to cast it from thee, than to suffer it to proceed forth without Restraint into Nature, and to follow its own Lusts: However there is for this no Necessity, since both Eyes may become very useful, if ordered aright; and both the Divine and natural Light may in the Soul subsist together, and be of mutual Service to each other. But never shalt thou arrive at the Unity of Vision or Uniformity of Will, but by entering fully into the Will of our Saviour Christ, and therein bringing the Eye of Time into the Eye of Eternity; and then descending by Means of this united through the Light of God into the Light of Nature.

Disciple.

So then if I can but enter into the Will of my Lord, and abide therein, I am safe, and may both attain to the Light of God in the Spirit of my Soul, and see with the Eye of God, that is, the Eye of Eternity in the Eternal Ground of my Will; and may also at the same Time enjoy the Light of this World nevertheless; not degrading, but adorning the Light of Nature; and beholding as with the Eye of Eternity Things Eternal, so with the Eye of Nature Things natural, and both contemplating therein the Wonders of God, and sustaining also thereby the Life of my outward Vehicle or body.

Master.

It is very right. Thou hast well understood; and thou desirest now to enter into the Will of God, and to abide therein as in the Supersensual Ground of Light and Life, where thou mayest in his Light behold both Time and Eternity, and bring all the Wonders created of God for the exterior into the interior Life, and so eternally rejoice in them to the Glory of Christ; the Partition of thy Creaturely Will being broken down, and the Eye of thy Spirit simplyfied in and through the Eye of God manifesting itself in the Centre of thy Life. Let this be so now; for it is God's Will.

Disciple.

But it is very hard to be always looking forwards into Eternity; and consequently to attain to this *single Eye*, and *Simplicity* of Divine Vision. The Entrance of a Soul naked into the Will of God, shutting out all Imaginations and Desires, and breaking down the strong Partition which you mention, is indeed somewhat very terrible and shocking to human Nature, as in its present State. O what shall I do, that I may reach this which I so much long for?

Master.

My Son, let not the Eye of Nature with the Will of the Wonders depart from that Eye which is introverted into the Divine Liberty, and into the Eternal Light of the holy Majesty: But let it draw to thee those Wonders by Union with that heavenly internal Eye, which are externally wrought out and manifested in visible Nature. For while thou art in the World, and hast an honest Employment, thou art certainly by the Order of Providence obliged to labour in it, and to finish the Work given thee, according to thy best Ability, without repining in the least; seeking out and manifesting for God's Glory, the Wonders of Nature and Art. Since let the Nature be what it will, it is all the Work and Art of God: And let the Art also be what it will, it is still God's Work; and his Art, rather than any Art or Cunning of Man. And all both in Art and Nature serveth but abundantly to manifest the wonderful Works of God; that he for all, and in all may be glorified. Yea, all serveth, if thou knowest rightly how to use them, but to recollect thee more inwards, and to draw thy Spirit into that majestick Light, wherein the original Patterns and Forms of Things visible are to be seen. Keep therefore in the Centre, and stir not out from the Presence of God revealed within thy Soul; let the World and the Devil make never so great a Noise and Bustle to draw thee out, mind them not; they cannot hurt thee. It is permitted to the Eye of thy Reason to seek Food, and to thy Hands, by their Labour, to get Food for the terrestrial Body: But then this Eye ought not with its Desire to enter into the Food prepared, which would be Covetousness; but must in Resignation simply bring it before the Eye of God in thy Spirit, and then thou must seek to place it close to this very Eye, without letting it go. Mark this Lesson well.

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Let the Hands or the Head be at Labour, thy Heart ought nevertheless to rest in God. God is a Spirit; dwell in the Spirit, work in the Spirit, pray in the Spirit, and do every Thing in the Spirit; for remember thou also art a Spirit, and thereby created in the Image of God: Therefore see thou attract not in thy Desire *Matter* unto thee, but as much as possible abstract thyself from all Matter whatever; and so, standing in the Centre, present thyself as a naked Spirit before God, in Simplicity and Purity; and be sure thy Spirit draw in nothing but Spirit.

Thou wilt yet be greatly enticed to draw Matter, and to gather that which the World calls *Substance*, thereby to have somewhat visible to trust to: But by no Means consent to the Tempter, nor yield to the Lustings of thy Flesh against the Spirit. For in so doing thou wilt infallibly obscure the Divine Light in thee; thy Spirit will stick in the dark covetous Root, and from the fiery Source of thy Soul will it blaze out in Pride and Anger; thy Will shall be chained in Earthliness, and shall sink through the Anguish into Darkness and Materiality; and never shalt thou be able to reach the still Liberty, or to stand before the Majesty of God. Since this is opening a Door for him who reigneth in the *Corruption of Matter*, possibly the Devil may roar at thee for this Refusal; because nothing can vex him worse than such a silent Abstraction of the Soul, and Controversion thereof to the Point of Rest from all that is worldly and circumferential: But regard him not; neither admit the least Dust of that Matter into which he may pretend any Claim to. It will be all *Darkness* to thee, as much *Matter* as is drawn in by the Desire of thy Will: It will darken God's Majesty to thee; and will close the seeing Eye, by hiding from thee the Light of his beloved Countenance. This the Serpent longeth to do; but in vain, except thou permittest thy *Imagination*, upon his Suggestion, to receive in the alluring Matter; else he can never get in. Behold then, if thou desirest to see God's Light in thy Soul, and be divinely illuminated and conducted, this is the short Way that thou art to take; not to let the Eye of thy Spirit enter into Matter, or fill itself with any Thing whatever, either in Heaven or Earth; but to let it enter by a *naked Faith* into the Light of the Majesty; and so receive by *pure Love* the Light of God, and attract the Divine Power into itself, putting on the Divine Body, and growing up in it to the full Maturity of the Humanity of Christ.

Disciple.

As I said before, so I say again, this is very hard. I conceive indeed well enough that my Spirit ought to be free from the Contagion of Matter, and wholly empty, that it may admit into it the Spirit of God. Also, that this Spirit will not enter, but where the Will entereth into *Nothing*, and resigneth itself up in the *Nakedness of Faith*, and in the *Purity of Love*, to its Conduct; feeding magically upon the *Word* of God, and clothing itself thereby with a *Divine Substantiality*. But, alas, how hard is it for the Will to *sink* into nothing, to *attract* nothing, to *imagine* nothing!

Master.

Let it be granted that it is so. Is it not surely worth thy while, and all that thou canst ever do?

Disciple.

It is so, I must needs confess.

Master.

But perhaps it may not be so hard as at first it appeareth to be; make but the Tryal, and be in earnest. What is there required of thee, but to stand still, and see the Salvation of thy God? And couldst thou desire any Thing less? Where is the Hardship in this? Thou hast nothing to care for, nothing to desire in this Life, nothing to imagine

or attract: Thou needest only cast thy Care upon God, who careth for thee, and leave him to dispose of thee according to his Good Will and Pleasure, even as if thou hadst no Will at all in thee. For he knoweth what is best; and if thou canst but trust him, he will most certainly do better for thee, than if thou wert left to thine own Choice.

Disciple.

This I most firmly believe.

Master.

If thou believest, then go and do accordingly. *All* is in the *Will*, as I have shewn thee. When the Will imagineth after *somewhat*, then entereth it into that somewhat, and this somewhat taketh presently the Will into itself, and *overcloudeth* it, so as it can have no Light, but must dwell in Darkness, unless it return back out of that somewhat into *nothing*. But when the Will imagineth or lusteth after nothing, then it entereth into nothing, where it receiveth the Will of God into itself, and so dwelleth in Light, and worketh all its Works in it.

Disciple.

I am now satisfied that the main Cause of any one's spiritual Blindness, is his letting his Will into somewhat, or into that which he hath wrought, of what Nature soever it be, Good or Evil, and his setting his Heart and Affections upon the Work of his own Hands or Brain; and that when the earthly Body perisheth, then the Soul must be imprisoned in that very Thing which it shall have received and let in; and if the Light of God be not in it, being deprived of the Light of this World, it cannot but be found in a dark Prison.

Master.

This is a very precious Gate of Knowledge; I am glad thou takest it into such Consideration. The understanding of the whole Scripture is contained in it; and all that hath been written from the Beginning of the World to this Day, may be found herein, by him that having entered with his Will into Nothing, hath there found All Things, by finding God; from whom, and to whom, and in whom are All Things. By this Means thou shalt come to hear and see God; and after this earthly Life is ended, to see with the Eye of Eternity all the Wonders of God and of Nature, and more particularly those which shall be wrought by thee in the Flesh, or all that the Spirit of God shall have given thee to labour out for thyself and thy Neighbour, or all that the Eye of Reason enlightened from above, may at any Time have manifested to thee. Delay not therefore to enter in by this Gate, which if thou seest in the Spirit, as some highly favoured Souls have seen it, thou seest in the Supersensual Ground, *all that God is, and can do; thou seest also therewith, as one hath said who was taken thereinto, through Heaven, Hell, and Earth; and through the Essence of all Essences.* Whosoever findeth it, hath found all that he can desire. Here is the Virtue and Power of the Love of God displayed. Here is the Height and Depth; here is the Breadth and Length thereof manifested, as ever the Capacity of thy Soul can contain. By this thou shalt come into that Ground out of which all Things are originated, and in which they subsist; and in it thou shalt reign over all God's Works, as a Prince of God.

Disciple.

Pray tell me, dear Master, where dwelleth it in Man?

Master.

Where Man dwelleth not; there hath it its Seat in Man;

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Disciple.

Where is that in a Man, where Man dwelleth not in himself?

Master.

It is the resigned Ground of a Soul, to which nothing cleaveth.

Disciple.

Where is the Ground in any Soul, to which there will nothing stick? Or, where is that which abideth and dwelleth not in something?

Master.

It is the Centre of Rest and Motion in the resigned Will of a truly contrite Spirit, which is crucified to the World. This Centre of the Will is impenetrable consequently to the World, the Devil, and Hell: Nothing in all the World can enter into it, or adhere to it, though never so many Devils should be in the Confederacy against it; because the Will is dead with Christ unto the World, but quickened with him in the Centre thereof, after his blessed Image. Here it is where Man dwelleth not; and where no *Self* abideth, or can abide.

Disciple.

O where is this naked Ground of the Soul void of all Self? And how shall I come at the hidden Centre where God dwelleth, and not Man? Tell me plainly, loving Sir, where it is, and how it is to be found of me, and entered into?

Master.

There where the Soul hath slain its own Will, and willeth no more any Thing as from itself, but only as God willeth, and as his Spirit moveth upon the Soul, shall this appear: Where the Love of Self is banished, there dwelleth the Love of God. For so much of the Soul's own Will as is dead unto itself, even so much Room hath the Will of God, which is his Love, taken up in that Soul. The Reason whereof is this: Where its own Will did before sit, there is now nothing; and where nothing is, there it is that the Love of God worketh alone.

Disciple.

But how shall I comprehend it?

Master.

If thou goest about to comprehend it, then it will fly away from thee; but if thou dost surrender thyself wholly up to it, then it will abide with thee, and become the Life of thy Life; and be natural to thee.

Disciple.

And how can this be without dying, or the whole Destruction of my Will?

Master.

Upon this entire Surrender and yielding up of thy Will, the Love of God in thee becometh the Life of thy Nature; it killeth thee not, but quickeneth thee, who art now dead to thyself in thine own Will, according to its proper Life, even the Life of God. And then thou livest, yet not to thy own Will; but thou livest to its Will; forasmuch as thy Will is henceforth become its Will. So then it is no longer thy Will, but the Will of God; no longer the Love of thyself, but the Love of God, which moveth and operateth in thee; and then, being thus comprehended in it, thou art dead indeed as to

thyself, but art alive unto God. So being dead thou livest, or rather God liveth in thee by his Spirit; and his Love is made to thee Life from the Dead. Never couldst thou with all thy seeking, have comprehended it; but it hath apprehended thee. Much less couldst thou have comprehended it: But now it hath comprehended thee; and so the Treasure of Treasures is found.

Disciple.

How is it that so few Souls do find it, when yet all would be glad enough to have it?

Master.

They all seek it in *somewhat*, and so they find it not: For where there is somewhat for the Soul to adhere to, there the Soul findeth but *that somewhat only*, and taketh up its Rest therein, until she seeth that it is to be found in nothing, and goeth out of the somewhat into nothing, even into that nothing out of which all Things may be made. The Soul here saith, "*I have nothing*, for I am utterly naked and stripped of every Thing: "*I can do nothing*; for I have no Manner of Power, but am as Water poured out: "*I am nothing*; for all that I am is no more than an Image of Being, and only God is to me I AM; and so sitting down in my own Nothingness, I give Glory to the Eternal Being, and *will nothing* of myself, that so God may *will All* in me, being unto me my God and All Things." Herein now it is that so very few find this most precious Treasure in the Soul, though every one would so fain have it; and might also have it, were it not for this *somewhat* in every one which letteth.

Disciple.

But if the Love should proffer itself to a Soul, could not that Soul find it, nor lay hold on it, without going for it into Nothing?

Master.

No verily. Men seek and find not, because they seek it not in the naked Ground where it lyeth; but in something or other where it never will be, neither can be. They seek it in their *own Will*, and they find it not. They seek it in their *Self-Desire*, and they meet not with it. They look for it in an *Image*, or in an *Opinion*, or in *Affection*, or a natural *Devotion* and *Fervour*, and they lose the Substance by thus hunting after a Shadow. They search for it in something sensible or imaginary, in somewhat which they may have a more peculiar natural Inclination for, and Adhesion to; and so they miss of what they seek, for Want of diving into the Supersensual and Supernatural Ground where the Treasure is hid. Now, should the Love graciously condescend to proffer itself to such as these, and even to present itself evidently before the Eye of their Spirit, yet would it find no Place in them at all, neither could it be held by them, or remain with them.

Disciple.

Why not, if the Love should be willing and ready to offer itself, and to stay with them.

Master.

Because the *Imaginariness* which is in their own Will hath set up itself in the Place thereof: And so this Imaginariness would have the Love in it; but the Love fleeth away, for it is its Prison. The Love may offer itself; but it cannot abide where the *Self-Desire* attracteth or imagineth. That Will which attracteth nothing, and to which nothing adhereth, is only capable of receiving it; for it dwelleth only in nothing, as I said, and therefore they find it not.

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Disciple.

If it dwell only in nothing, what is now the Office of it in nothing?

Master.

The Office of the Love here is to penetrate incessantly into something; and if it penetrate into, and find a Place in something which is standing still and at Rest, then its Business is to take Possession thereof. And when it hath there taken Possession, then it rejoiceth therein with its flaming Love-Fire, even as the Sun doth in the visible World. And then the Office of it, is without Intermission to enkindle a Fire in this something, which may burn it up; and then with the Flames thereof exceedingly to enflame itself, and raise the Heat of the Love-Fire by it, even seven Degrees higher.

Disciple.

O loving Master, how shall I understand this?

Master.

If it but once kindle a Fire within thee, my Son, thou shalt then certainly feel how it consumeth all that which it toucheth; thou shalt feel it in the burning up thyself, and swiftly devouring all *Egoity*, or that which thou callest *I* and *Me*, as standing in a separate Root, and divided from the Deity, the Fountain of thy Being. And when this enkindling is made in thee, then the Love doth so exceedingly rejoice in thy Fire, as thou wouldst not for all the World be out of it; yea, wouldst rather suffer thyself to be killed, than to enter into *thy something* again. This Fire now must grow hotter and hotter, till it shall have perfected its Office with respect to thee, and therefore wilt not give over, till it come to the seventh Degree. Its Flame hence also will be so very great, that it will never leave thee, though it should even cost thee thy temporal Life; but it would go with thee in its sweet loving Fire into Death; and if thou wentest also into Hell, it would break Hell in Pieces also for thy Sake. Nothing is more certain than this; for it is stronger than Death and Hell.

Disciple.

Enough, my dearest Master, I can no longer endure that any Thing should divert me from it. But how shall I find the nearest Way to it?

Master.

Where the Way is hardest, there go thou; and what the World casteth away, that take thou up. What the World doth, that do thou not; but in all Things walk thou contrary to the World. So thou comest the nearest Way to that which thou art seeking.

Disciple.

If I should in all Things walk contrary to other People, I must needs be in a very unquiet and sad State; and the World would not fail to account me for a Madman.

Master.

I bid thee not, Child, to do Harm to any one, thereby to create to thyself any Misery or Unquietness. This is not what I mean by walking contrary in every Thing to the World. But because the World, as the World, loveth only Deceit and Vanity, and walketh in false and treacherous Ways; thence, if thou hast a Mind to act a clean contrary

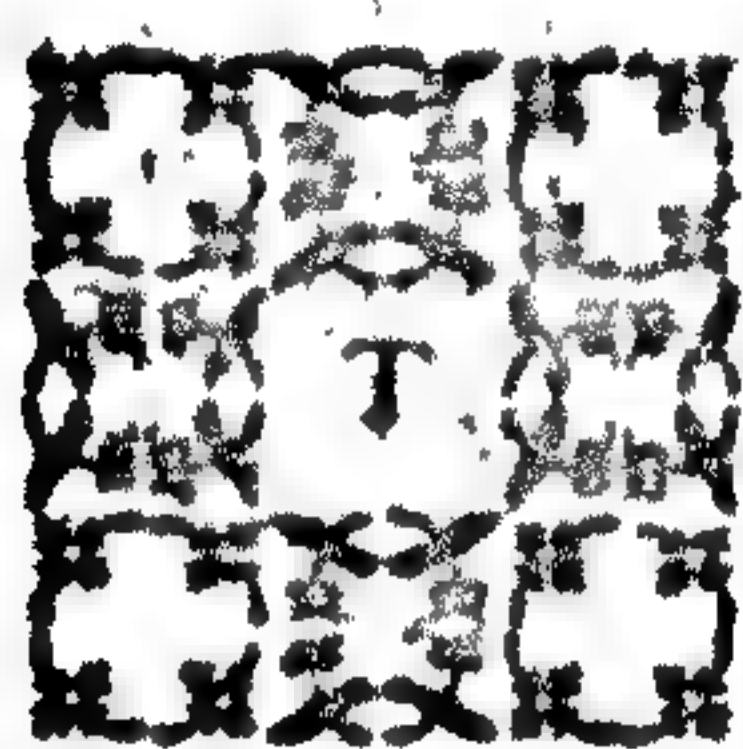
Part to the Ways thereof, without any Exception or Reserve whatsoever, walk thou only in the right Way, which is called the *Way of Light*, as that of the World is properly the *Way of Darknes*. For the right Way, even the Path of Light, is contrary to all the Ways of the World.

But whereas thou art afraid of creating to thyself hereby Trouble and Inquietude, that indeed, will be so according to the Flesh. In the World thou must have Trouble; and thy Flesh will not fail to be unquiet, and to give thee Occasion of continual Repentance. Nevertheless in *this very Anxiety* of Soul, arising either from the World or the Flesh, the Love doth most *willingly enkindle* itself, and its cheering and conquering Fire is but made to blaze forth with greater Strength for the Destruction of that Evil. And whereas thou dost also say, that the World will for this esteem thee mad; it is true the World will be apt enough to censure thee for a Madman in walking contrary to it: And thou art not to be surprized if the Children thereof laugh at thee, calling thee silly Fool. For the Way to the Love of God is Folly to the World, but is Wisdom to the Children of God. Hence, whenever the World perceiveth this holy Fire of Love in God's Children, it concludeth immediately that they are turned Fools, and are *besides themselves*. But to the Children of God, that which is despised of the World is the greatest Treasure; yea, so great a Treasure it is, as no Life can express, nor Tongue so much as name what this enflaming, all-conquering Love of God is. It is brighter than the Sun; it is sweeter than any Thing that is called sweet; it is stronger than all Strength; it is more nutrimental than Food; more cheering to the Heart than Wine, and more pleasant than all the Joy and Pleasantness of this World. Whosoever obtaineth it, is richer than any Monarch on Earth; and he who getteth it, is nobler than any Emperor can be, and more potent and absolute than all Power and Authority.

OF HEAVEN AND HELL.

DIALOGUE

BETWEEN JUNIUS A SCHOLAR, AND THEOPHORUS HIS MASTER.



THE Scholar asked his Master, saying; Whither goeth the Soul when the Body dieth?

His Master answered him; There is no Necessity for it to go any whither.

What not! said the inquisitive Junius: Must not the Soul leave the Body at Death, and go either to Heaven or Hell?

It needs no going forth, replied the venerable Theophorus: Only the outward mortal Life with the Body shall separate themselves from the Soul. The Soul hath Heaven and Hell within itself before, according as it is written, *The Kingdom of God cometh not with Observation, neither shall they say, Lo here! or Lo there! For behold the Kingdom of God is within you.* And which soever of the two, that is, either Heaven or Hell is manifested in it, in that the Soul standeth.

Here Junius said to his Master; This is hard to understand. Doth it not enter into Heaven or Hell, as a Man entereth into an House; or as one goeth through an Hole or Casement, into an unknown Place; so goeth it not into another World?

The Master spake and said; No. There is verily no such Kind of entering in; forasmuch as Heaven and Hell are every where, being universally co-extended.

How is that possible? said the Scholar. What, can Heaven and Hell be here present, where we are now sitting? And if one of them might, can you make me believe that ever both should be here together?

Then spake the Master in this Manner: I have said that Heaven is every where present; and it is true. For God is in Heaven; and God is every where. I have said also, that Hell must be in like Manner every where; and that is also true. For the *wicked One*, who is the Devil, is in Hell; and the whole World, as the Apostle hath taught us, lyeth in the *wicked One*, or the *evil One*; which is as much as to say, not only that the Devil is in the World, but also that the World is in the Devil; and if in the Devil, then in Hell too, because he is there. So Hell therefore is every where, as well as Heaven; which is the Thing that was to be proved.

The Scholar startled hereat, said, Pray make me to understand this.

To whom the Master: Understand then what Heaven is: It is but the *turning in of the Will into the Love of God.* Wheresoever thou findest God manifesting himself in

Love, there thou findest Heaven, without travelling for it so much as one Foot. And by this understand also *what* Hell is, and *where* it is. I say unto thee, it is but the *turning in of the Will into the Wrath of God*. Wheresoever the Anger of God doth more or less manifest itself, there certainly is more or less of Hell, in whatsoever Place it be. So that it is but the turning in of thy Will either into his Love, or into his Anger; and thou art accordingly either in Heaven or in Hell. Mark it well. And this now cometh to pass in this present Life, whereof St. Paul speaking, saith, *Our Conversation is in Heaven*. And the Lord Christ saith also; *My Sheep bear my Voice, and I know them, and they follow me, and I give them the Eternal Life; and none shall pluck them out of my Hand*. Observe, he saith not, *I will give them*, after this Life is ended; but *I give them*, that is, now in the Time of this Life. And what else is this Gift of Christ to his Followers, but an Eternity of Life; which for certain, can be no where but in Heaven. And also if Christ be certainly in Heaven, and they who follow him in the Regeneration are in his Hand, then are they where he is, and so cannot be out of Heaven: Yea, moreover none shall be able to pluck them out of Heaven, because it is he who holdeth them there, and they are in his Hand which nothing can resist. All therefore doth consist in the turning in, or entering of the Will into Heaven, by hearing the Voice of Christ, and both *knowing* him, and *following* him. And so on the contrary it is also: Understandest thou this?

His Scholar said to him; I think, in part, I do. But how cometh this entering of the Will into Heaven to pass?

The Master answered him; This then I will endeavour to satisfy thee in; but thou must be very attentive to what I shall say unto thee. Know then, my Son, that when the Ground of the Will yieldeth up itself to God, then it sinketh out of its own Self, and out of and beyond all Ground and Place, that is or can be imagined, into a certain unknown Deep, where God only is manifest, and where he only worketh and willeth. And then it becometh nothing to itself, as to its own working and willing; and so God worketh and willeth in it. And God dwells in this resigned Will; by which the Soul is sanctified, and so fitted to come into Divine Rest. Now in this Case when the Body breaketh, the Soul is so thoroughly penetrated all over with the Divine Love, and so thoroughly illuminated with the Divine Light, even as a glowing hot Iron is by the Fire, by which being penetrated throughout, it loseth its Darkness, and becometh bright and shining. Now this is *the Hand of Christ*, where God's Love thoroughly inhabiteth the Soul, and is in it a shining Light, and a new glorious Life. And then the Soul is in Heaven, and is a Temple of the Holy Ghost, and is itself the very Heaven of God, wherein he dwelleth. Lo, this is the entering of the Will into Heaven; and thus it cometh to pass.

Be pleased, Sir, to proceed, said the Scholar, and let me know how it fareth on the other Side.

The Master said: The godly Soul, you see, is in the *Hand of Christ*, that is in Heaven, as he himself hath told us; and in what Manner this cometh to be so, you have also heard. But the ungodly Soul is not willing in this Life-time to come into the Divine Resignation of its Will, or to enter into the Will of God; but goeth on still in its own Lust and Desire, in Vanity and Falsehood, and so entereth into the Will of the Devil. It receiveth thereupon into itself nothing but Wickedness; nothing but Lying, Pride, Covetousness, Envy, and Wrath; and thereinto it giveth up its Will and whole Desire. This is the Vanity of the Will; and this same Vanity or vain Shadow must also in like Manner be manifested in the Soul, which hath yielded up itself to be its Servant; and must work therein, even as the Love of God worketh in the regenerated Will, and penetrate it all over, as Fire doth Iron.

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And it is not possible for this Soul to come into the *Rest of God*; because God's Anger is manifested in it, and worketh in it. Now when the Body is parted from this Soul, then beginneth the Eternal Melancholy and Despair; because it now findeth that it is become altogether Vanity, even a Vanity most vexatious to itself, and a distracting Fury, and a self-tormenting Abomination. Now it perceiveth itself disappointed of every Thing which it had before fancied, and blind, and naked, and wounded, and hungry, and thirsty; without the least Prospect of being ever relieved, or obtaining so much as one Drop of the Water of Eternal Life. And it feeleth itself to be a meer Devil to itself, and its own vile Executioner and Tormentor; and is affrighted at its own ugly dark Form, appearing as a most hideous and monstrous Worm, and fain would flee from itself, if it could, but it cannot, being fast bound with the Chains of the dark Nature, whereinto it had sunk itself when in the Flesh. And so not having learned nor accustomed itself to sink down into the Divine Grace, and being also strongly possessed with the Idea of God, as an angry and jealous God, the poor Soul is both afraid and ashamed to bring its Will into God, by which, Deliverance might possibly come to it. The Soul is afraid to do it, as fearing to be consumed by so doing, under the Apprehension of the Deity as a meer *devouring Fire*. The Soul is also *ashamed* to do it, as being confounded at its own Nakedness and Monstrosity; and therefore would, if it were possible, hide itself from the Majesty of God, and cover its abominable Form from his most holy Eye, though by casting itself still deeper into the Darkness, wherefore then it *will not* enter into God; nay, it *cannot* enter with its false Will; yea, though it should strive to enter, yet can it not enter into the Love, because of the Will which hath reigned in it. For such a Soul is thereby captivated in the Wrath; yea, is itself but *meer Wrath*, having by its false Desire, which it had awakened in itself, comprehended and shut up itself therewith, and so transformed itself into the Nature and Property thereof.

And since also the Light of God doth not shine in it, nor the Love of God incline it, the Soul is moreover a *great Darkness*, and is withal an anxious *Fire-Source*, carrying about an Hell within itself, and not being able to discern the least Glimpse of the Light of God, or to feel the least Spark of his Love. Thus it dwelleth in itself as in Hell, and needeth no entering into Hell at all, or being carried thither; for in what Place soever it may be, so long as it is in itself, it is in the Hell. And though it should travel far, and cast itself many hundred thousand Leagues from its present Place, to be out of Hell; yet still would it remain in the hellish Source and Darkness.

If this be so, how then cometh it, said the Scholar to *Theophrastus*, that an Heavenly Soul doth not in the Time of this Life perfectly perceive the Heavenly Light and Joy; and the Soul which is without God in the World, doth not also here feel Hell, as well as hereafter? Why should they not both be perceived and felt as well in this Life as in the next, seeing that both of them are in Man, and one of them (as you have shewed) worketh in every Man?

To whom *Theophrastus* presently returneth this Answer: The Kingdom of Heaven is in the Saints operative and manifestative of itself by *Faith*. They who carry God within them, and live by his Spirit, find the *Kingdom of God* in their *Faith*; and they feel the Love of God in their *Faith*, by which the Will hath given up itself into God, and is made God like. In a Word, all is transacted within them by *Faith*, which is to them the Evidence of the Eternal Invisibles, and a great Manifestation in their Spirit of this Divine Kingdom, which is within them. But their natural Life is nevertheless encompassed with Flesh and Blood; and this standing in a Contrariety thereto, and being placed through the Fall in the Principle of God's Anger, and environed about with the World, which by no Means can be reconciled to Faith, these faithful Souls cannot but be very much exposed to Attacks from this World, wherein they are Sojourners; neither can

they be insensible of their being thus compassed about with Flesh and Blood, and with this World's vain Lust, which ceaseth not continually to penetrate the outward mortal Life, and to tempt them manifold Ways, even as it did Christ, Whence the World on one Side, and the Devil on the other, not without the Curse of God's Anger in Flesh and Blood, do thoroughly penetrate and sift the Life; whereby it cometh to pass that the Soul is often in Anxiety when these three are all set upon it together, and when Hell thus assaulteth the Life, and would manifest itself in the Soul. But the Soul hereupon sinketh down into the Hope of the Grace of God, and standeth like a beautiful Rose in the Midst of Thorns, until the Kingdom of this World shall fall from it in the Death of the Body: And then the Soul first becometh truly manifest in the Love of God, and in his Kingdom, which is the Kingdom of Love; having henceforth nothing more to hinder it. But during this Life she must walk with Christ in this World; and then Christ delivereth her out of her own Hell, by penetrating her with his Love throughout, and standing by her in Hell, and even changing her Hell into Heaven.

But in that thou moreover sayest, why do not the Souls which are without God feel Hell in this World? I answer: They bear it about with them in their wicked Consciences, but they know it not; because the World hath put out their Eyes, and its deadly Cup hath cast them likewise into a Sleep, a most fatal Sleep. Notwithstanding which it must be owned that the Wicked do frequently feel Hell within them during the Time of this mortal Life, though they may not apprehend that it is Hell, because of the earthly Vanity which cleaveth unto them from without, and the sensible Pleasures and Amusements wherewith they are intoxicated. And moreover it is to be noted, that the outward Life in every such one hath yet the Light of the outward Nature, which ruleth in that Life; and so the Pain of Hell cannot, so long as that hath the Rule, be revealed. But when the Body dyeth or breaketh away, so as the Soul cannot any longer enjoy such temporal Pleasure and Delight, nor the Light of this outward World, which is wholly thereupon extinguished as to it; then the Soul stands in an eternal Hunger and Thirst after such Vanities as it was here in Love withal, but yet can reach nothing but that false Will, which it had impressed in itself while in the Body; and wherein it had abounded to its great Loss. And now whereas it had too much of its Will in this Life, and yet was not contented therewith, it hath after this Separation by Death, as little of it; which createth in it an everlasting Thirst after that which it can henceforth never obtain more, and causeth it to be in a perpetual anxious Lust after Vanity, according to its former Impression, and in a continual Rage of Hunger after those Sorts of Wickedness and Lewdness whereinto it was immersed, being in the Flesh. Fain would it do more Evil still, but that it hath not either wherein or wherewith to effect the same, left it; and therefore it doth perform this only *in itself*. All is now internally transacted, as if it were outward; and so the Ungodly is tormented by those Furies which are in his own Mind, and begotten upon himself by himself. For he is verily become his own Devil and Tormentor; and that by which he sinned here, when the Shadow of this World is passed away, abideth still with him in the Impression, and is made his Prison and his Hell. But this hellish Hunger and Thirst cannot be fully manifested in the Soul, till the Body which ministred to the Soul what it lusted after, and with which the Soul was so bewitched, as to doat thereupon, and pursue all its Cravings, be stripped off from it.

I perceive then, said *Junius* to his Master, that the Soul having played the Wanton with the Body in all Voluptuousness, and served the Lusts thereof during this Life, retaineth still the very same Inclinations and Affections which it had before, then when it hath no Opportunity nor Capacity to satisfy them longer; and that when this cannot be, there is then Hell opened in that Soul, which had been shut up in it before, by

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Means of the outward Life in the Body, and of the Light of this World. Do I rightly understand?

Theophorus said, It is very rightly understood by you. Go on.

On the other Hand (said he) I clearly perceive by what I have heard, that Heaven cannot but be in a loving Soul, which is possessed of God, and hath subdued thereby the Body to the Obedience of the Spirit in all Things, and perfectly immersed itself into the Will and Love of God. And when the Body dyeth, and this Soul is hence redeemed from the Earth, it is now evident to me, that the Life of God which was hidden in it, will display itself gloriously, and Heaven consequently be then manifested. But notwithstanding, if there be not also a local Heaven besides, and a local Hell, I am still at a Loss where to place no small Part of the Creation, if not the greatest. For where must all the intellectual Inhabitants of it abide?

In their own Principle, answered the Master, whether it be of Light or of Darknes. For every created intellectual Being remaineth in its Deeds and Essences, in its Wonders and Properties, in its Life and Image; and therein it beholdeth and feeleth God, as who is every where, whether it be in the Love, or in the Wrath.

If it be in the Love of God, then beholdeth it God accordingly, and feeleth him as he is Love. But if it hath captivated itself in the Wrath of God, then it cannot behold God otherwise than in the wrathful Nature, nor perceive him otherwise than as an incensed and vindictive Spirit. All Places are alike to it, if it be in God's Love; and if it be not there, every Place is Hell alike. What Place can bound a Thought? Or what needeth any understanding Spirit to be kept here or there, in order to its Happiness or Misery? Verily, wheresoever it is, it is in the *abyssal* World, where there is neither End nor Limit. And whither, I pray, should it go? since though it should go a thousand Miles off, or a thousand Time ten thousand Miles, and this ten thousand Times over, beyond the Bounds of the Universe, and into the imaginary Spaces above the Stars, yet it were then still in the very same Point from whence it went out. For God is *the Place of Spirit*; if it may be lawful to attribute to him such a Name, to the which Body hath a Relation: And in God there is no Limit; both near and afar off is here all one; and be it in his Love, or be it in his Anger, the *abyssal Will* of the Spirit is altogether unconfined. It is swift as Thought, passing through all Things; it is magical, and nothing corporeal or from without can let it; it dwelleth in its Wonders, and they are its House.

Thus it is with every Intellectual, whether of the Order of Angels, or of human Souls; and you need not fear but there will be Room enough for them all, be they ever so many; and such also as shall best suit them, even according to their Election and Determination; and which may thence very well be called his *own Place*.

At which, said the Scholar; I remember, indeed, that it is written concerning the great Traitor, that he went after Death to *his own Place*.

The Master here said: The same is true of every Soul, when it departeth this mortal Life: And it is true in like Manner of every Angel, or Spirit whatsoever; which is necessarily determined by its own Choice. As God is every where, so also the Angels are every where; but each one in its own Principle, and in its own Property, or (if you had rather) in *its own Place*. The same Essence of God, which is as a Place to Spirits, is confessed to be every where; but the Appropriation, or Participation hereof is different to every one, according as each hath attracted magically in the Earnestness of the Will. The same Divine Essence which is with the Angels of God above, is with us also below: And the same Divine Nature which is with us, is likewise with them; but after different Manners and in different Degrees, communicated and participated.

And what I have said here of the *Divine*, is no less to be considered by you in the Participation of the Diabolical Essence and Nature, which is the *Power of Darknes*, as to

the manifold Modes, Degrees, and Appropriations thereof in the false Will. In this World there is Strife between them: But when this World hath reached in any one the Limit, then the Principle catcheth that which is its own; and so the Soul receiveth Companions accordingly, that is, either Angels or Devils.

To whom the Scholar again: Heaven and Hell then being in us at Strife in the Time of this Life, and God himself being also thus near unto us, where can Angels and Devils dwell?

And the Master answered him thus: Where thou dost not dwell as to thy *Self-hood*, and to thine *own Will*, there the holy Angels dwell with thee, and every where all over round about thee. Remember this well. On the contrary, where thou dwellest as to thyself, in Self-seeking, and Self-will, there to be sure the Devils will be with thee, and will take up their Abode with thee, and dwell all over thee, and round about thee every where. Which God in his Mercy prevent.

I understand not this, said the Scholar, so perfectly well as I could wish. Be pleased to make it a little more clear to me:

The Master then spake: Mark well what I am going to say. Where the Will of God in any Thing willeth, there is God manifested; and in this very Manifestation of God, the Angels do dwell. But where God in any Creature willeth not with the Will of that Creature, there God is not manifested to it, neither can he be; but dwelleth in himself, without the Co-operation thereof, and Subjection to him in Humility. There God is an unmanifested God to the Creature: So the Angels dwell not with such an one; for wherever they dwell, there is the Glory of God; and they make his Glory. What then dwelleth in such a Creature as this? God dwelleth not therein; the Angels dwell not therein; God willeth not therein, the Angels also will not therein. The Case is evidently this, in that Soul or Creature its own Will is without God's Will, and there the Devil dwelleth; and with him all whatever is without God, and without Christ. This is the Truth; lay it to Heart.

The Scholar. It is possible I may ask several impertinent Questions; but I beseech you, good Sir, to have Patience with me, and to pity my Ignorance, if I ask what may appear to you perhaps ridiculous, or may not be at all fit for me to expect an Answer to. For I have several Questions still to propound to you; but I am ashamed of my own Thoughts in this Matter.

The Master. Be plain with me, and propose whatever is upon your Mind; yea, be not ashamed even to appear ridiculous, so that by querying you may but become wiser.

The Scholar thanked his Master for this Liberry, and said: How far then are Heaven and Hell asunder?

To whom he answered thus: As far as Day and Night; or as far as Something and Nothing. They are in one another, and yet they are at the greatest Distance one from the other. Nay, the one of them is as nothing to the other; and yet notwithstanding they cause Joy and Grief to one another. Heaven is throughout the whole World, and it is also without the World over all, even every where that is, or that can be but so much as imagined. It filleth all, it is within all, it is without all, it encompasseth all; without Division, without Place; working by a Divine Manifestation, and flowing forth universally, but not going in the least out of itself. For only in itself it worketh, and is revealed, being one, and undivided in all. It appeareth only through the Manifestation of God; and never but in itself only: And in that Being which cometh into it, or in that wherein it is manifested; there also it is that God is manifested. Because Heaven is nothing else but a Manifestation or Revelation of the Eternal One, wherein all the Working and Willing is in quiet Love.

So in like Manner Hell also is through the whole World, and dwelleth and worketh but in itself, and in that wherein the Foundation of Hell is manifested, namely, in Self-

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hood, and in the False Will. The visible World hath both in it; and there is no Place but Heaven and Hell may be found or revealed in it. Now Man as to his temporal Life, is only of the visible World; and therefore during the Time of this Life, he seeth not the spiritual World. For the outward World with its Substance, is a Cover to the spiritual World, even as the Body is to the Soul. But when the outward Man dyeth, then the spiritual World, as to the Soul, which hath now its Covering taken away, is manifested: And it is manifested either in the Eternal Light with the holy Angels, or in the Eternal Darkness, with the Devils.

The Scholar further queried: What is an Angel, or an human Soul, that they can be thus manifested either in God's Love or Anger, either in Light or Darkness?

To whom *Theophorus* answered: They come from one and the self-same Original; They are little Branches of the Divine Wisdom, of the Divine Will, sprung from the Divine Word, and made Objects of the Divine Love. They are out of the Ground of Eternity, whence Light and Darkness do spring: Darkness, which consisteth in the receiving of Self-Desire; and Light, which consisteth in willing the same Thing with God. For in the Conformity of the Will with God's Will, is Heaven; and wheresoever there is this Willing with God, there the Love of God is undoubtedly in the Working, and his Light will not fail to manifest itself. But in the Self-Attraction of the Soul's Desire, or in the Reception of Self into the Willing of any Spirit, angelical or human, the Will of God worketh difficultly, and is to that Soul or Spirit nought but Darkness; out of which, notwithstanding, the Light may be manifested. And this Darkness is the Hell of that Spirit wherein it is. For *Heaven and Hell* are nought else but a *Manifestation of the Divine Will either in Light or Darkness, according to the Properties of the Spiritual World.* *

What the Body of Man is; and why the Soul is capable of receiving Good and Evil.

Scholar.

WHAT then is the Body of Man?

Master.

It is the visible World; an Image and Quintessence, or Compound of all that the World is; and the visible World is a Manifestation of the inward spiritual World, come out of the eternal Light, and out of the eternal Darkness, out of the spiritual Compaction or Connection; and it is also an Image or Figure of Eternity, whereby Eternity hath made itself visible; where Self-Will and resigned Will, *viz.* Evil and Good, work one with the other.

Such a Substance is the outward Man. For God created Man of the outward World, and breathed into him the inward spiritual World for a Soul and an intelligent Life; and therefore in the Things of the outward World Man can receive and work Evil and Good.

* From the Beginning of the Supersensual Life to the Reference of this Note, was found among the Papers of the late Editor, in the Hand Writing of the truly pious and learned Mr. Law, who has so enlarged and elucidated it (as the Reader may see by comparing it with the Original) that probably he intended it for a separate Publication.

Of the Destruction of the World; of Man's Body, in and after the Resurrection; where Heaven and Hell shall be; of the Last Judgement; and wherefore the Strife in the Creature must be.

Scholar.

WHAT shall be after this World, when all Things perish and come to an End?

Master.

The material Substance only ceaseth; *viz.* the four Elements, the Sun, Moon, and Stars. And then the inward World will be wholly visible and manifest. But whatsoever hath been wrought by the Will or Spirit of Man in this World's Time, whether evil or good, I say, every such Work shall there separate itself in a spiritual Manner, either into the Eternal Light, or into the Eternal Darkness. For that which is born from each Will penetrateth and passeth again into that which is like itself. And there the Darkness is called Hell, and is an *eternal forgetting of all Good*; and the Light is called the Kingdom of God, and is an *eternal Joy* in and to the Saints, who continually glorify and praise God, for having delivered them from the Torment of Evil.

The Last Judgement is a kindling of the Fire both of God's Love and Anger, in which the Matter of every Substance perisheth, and each Fire shall attract into itself its own, that is, the Substance that is like itself: Thus God's Fire of Love will draw into it whatsoever is born in the Love of God, or Love-Principle, in which also it shall burn after the Manner of Love, and yield itself into that Substance. But the Torment will draw into itself what is wrought in the Anger of God in Darkness, and consume the false Substance; and then there will remain only the painful aching Will in its own proper Nature, Image, and Figure.

Scholar.

With what Matter and Form shall the human Body rise?

Master.

It is sown a natural gross and elementary Body, which in this Life-Time is like the outward Elements; yet in this gross Body there is a subtle Power and Virtue. As in the Earth also there is a subtle good Virtue, which is like the Sun, and is one and the same with the Sun; which also in the Beginning of Time did spring and proceed out of the Divine Power and Virtue, from whence all the good Virtue of the Body is likewise derived. This good Virtue of the mortal Body shall come again and live for ever in a Kind of transparent chrySTALLINE material Property, in spiritual Flesh and Blood; as shall return also the good Virtue of the Earth, for the Earth likewise shall become chrySTALLINE, and the Divine Light shine in every Thing that hath a Being, Essence, or Substance. And as the gross Earth shall perish and never return, so also the gross Flesh of Man shall perish and not live for ever. But all Things must appear before the Judgement, and in the Judgement be separated by the Fire; yea, both the Earth, and also the Ashes of the human Body. For when God shall once move the spiritual World, every Spirit shall attract its spiritual Substance to itself. A good Spirit and Soul shall draw to itself its good Substance, and an evil one its evil Substance. But we must here understand by Substance, such a material Power and Virtue, the Essence of which is meer Virtue, like a material Tincture, (such a Thing as hath all Figures, Colours, and Vir-

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tues in it, and is at the same Time transparent,) the Grossness whereof is perished in all Things.

Scholar.

Shall we not rise again with our visible Bodies, and live in them for ever? *See the Forty Questions of the Soul, Quest. xxi. Ver. 12.*

Master.

When the visible World perisheth, then all that hath come out of it, and hath been external, shall perish with it. There shall remain of the World only the heavenly chrystalline Nature and Form, and of Man also only the spiritual Earth; for Man shall be then wholly like the spiritual World, which as yet is hidden.

Scholar.

Shall there be Husband and Wife, or Children or Kindred, in the heavenly Life, or shall one associate with another, as they do in this Life?

Master.

Why art thou so fleshly-minded? There will be neither Husband nor Wife, but all will be like the Angels of God, viz. masculine Virgins. There will be neither Son nor Daughter, Brother nor Sister, but all of one Stock and Kindred. For all are but one in Christ, as a Tree and its Branches are one, though distinct as Creatures; but God is All in All. Indeed, there will be spiritual Knowledge of what every one hath been, and done, but no possessing or enjoying, or Desire of possessing earthly Things, or enjoying fleshly Relations any more.

Scholar.

Shall they all have that Eternal Joy and Glorification alike?

Master.

The Scripture saith, *Such as the People is, such is their God.* And in another Place, *With the holy thou art holy, and with the perverse thou art perverse.* And St. Paul saith, *In the Resurrection one shall differ from another in Glory, as do the Sun, Moon, and Stars.* Therefore know, that the Blessed shall indeed all enjoy the Divine Working in and upon them; but their Virtue, and Illumination or Glory, shall be very different, according as they have been endued in this Life with different Measures and Degrees of Power and Virtue in their painful Working. For the painful Working of the Creature in this Life-time is the opening and begetting of Divine Power, by which that Power is made moveable and operative. Now those who have wrought with Christ in this Life-time, and not in the Lust of the Flesh, shall have great Power and transcendent Glorification in and upon them. But others, who have only expected, and relied upon, an imputed Satisfaction, and in the mean while have served their Belly-God, and yet at last have turned, and obtained Grace; those, I say, shall not attain to so high a Degree of Power and Illumination. So that there will be as great a Difference of Degrees between them, as is between the Sun, Moon, and Stars; or between the Flowers of the Field in their Varieties of Beauty, Power, and Virtue.

Scholar.

How shall the World be judged, and by whom?

Master.

Jesus Christ, that Word of God which became Man, shall by the Power of his Divine Stirring or Motion separate from himself all that belongeth not to him, and shall wholly manifest his Kingdom in the Place or Space where this World now is, for the separating Motion worketh all over the Universe, through all at onc.

Scholar.

Whither shall the Devils and all the Damned be thrown, when the Place of this World is become the Kingdom of Christ, and such as shall be glorified? Shall they be cast out of the Place of this World? Or shall Christ have, and manifest his Dominion, out of the Sphere or Place of this World?

Master.

Hell shall remain in the Place or Sphere of this World every where, but hidden to the Kingdom of Heaven, as the Night is hidden in and to the Day. *The Light shall shine for ever in the Darknes, but the Darknes can never comprehend, or reach it.* And the Light is the Kingdom of Christ; but the Darknes is Hell, wherein the Devils and the Wicked dwell; and thus they shall be suppressed by the Kingdom of Christ, and made his Footstool, viz. a Reproach.

Scholar.

How shall all People and Nations be brought to Judgement?

Master.

The Eternal Word of God, out of which every spiritual creaturely Life hath proceeded, will move itself at that Hour, according to Love and Anger, in every Life which is come out of the Eternity, and will draw every Creature before the Judgement of Christ, to be sentenced by this Motion of the Word. The Life will then be manifested in all its Works, and every Soul shall see and feel its Judgement and Sentence in itself. For the Judgement is, indeed, immediately at the Departure of the Body, manifested in and to every Soul: And the last Judgement is but a Return of the spiritual Body, and a Separation of the World, when the Evil shall be separated from the Good, in the Substance of the World, and of the human Body, and every Thing enter into its eternal Receptacle. And thus is it a Manifestation of the Mystery of God in every Substance and Life.

Scholar.

How will the Sentence be pronounced?

Master.

Here consider the Words of Christ. He will say to those on his Right-hand, *Come, ye blessed of my Father, inherit the Kingdom prepared for you from the Foundation of the World. For I was hungry and ye gave me Meat; I was thirsty, and ye gave me Drink; I was a Stranger and ye took me in; naked, and ye clothed me. I was sick, and ye visited me, in Prison, and ye came unto me.*

Then shall they answer him, saying, *Lord, when saw we thee hungry, thirsty, a Stranger, naked, sick, or in Prison, and ministered thus unto thee?*

Then shall the King answer and say unto them; *Inasmuch as ye have done it unto one of the least of these my Brethren, ye have done it unto me.*

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And unto the Wicked on his Left-hand he will say, *Depart from me, ye Cursed, into everlasting Fire, prepared for the Devil and his Angels. For I was hungry, thirsty, a Stranger, naked, sick, and in Prison, and ye ministered not unto me.*

And they shall also answer him, and say, *When did we see thee thus, and ministered not unto thee?*

And he will answer them, *Verily I say unto you, inasmuch as ye have not done it unto one of the least of these, ye did it not to me.*

And these shall depart into everlasting Punishment, but the Righteous into Life Eternal.

Scholar.

Loving Master, pray tell me why Christ saith, *What you have done to the least of these, you have done to me; and what you have not done to them, neither have you done it to me.* And how doth a Man this so, as that he doth it to Christ himself!

Master.

Christ dwelleth really and essentially in the Faith of those that wholly yield up themselves to him, and giveth them his Flesh for Food, and his Blood for Drink; and thus possesseth the Ground of their Faith, according to the interior or inward Man. And a Christian is called a Branch of the Vine Christ, and a Christian, because Christ dwelleth spiritually in him; therefore whatsoever Good any shall do to such a Christian in his bodily Necessities, it is done to Christ himself, who dwelleth in him. For such a Christian is not his own, but is wholly resigned to Christ, and become his peculiar Possession, and consequently the good Deed is done to Christ himself. Therefore also, whosoever shall withhold their Help from such a needy Christian, and forbear to serve him in his Necessity, they thrust Christ away from themselves, and despise him in his Members. When a poor Person that belongeth thus to Christ, asketh any Thing of thee, and thou deniest it him in his Necessity, thou deniest it to Christ himself. And whatsoever Hurt any shall do to such a Christian, they do it to Christ himself. When any mock, scorn, revile, reject, or thrust away such a one, they do all that to Christ; but he that receiveth him, giveth him Meat and Drink, or Apparel, and assisteth him in his Necessities, doth it likewise to Christ, and to a Fellow-Member of his own Body. Nay, he doth it to himself if be a Christian; for we are all one in Christ, as a Tree and its Branches are.

Scholar.

How then will those subsist in the Day of that fierce Judgement, who afflict and vex the poor and distressed, and deprive them of their very Sweat; necessitating and constraining them by Force to submit to their Wills, and trampling upon them as their Footstools, only that they themselves may live in Pomp and Power, and spend the Fruits of this poor People's Sweat and Labour in Voluptuousness, Pride, and Vanity?

Master.

Christ suffereth in the Persecution of his Members. Therefore all the Wrong that such hard Exactors do to the poor Wretches under their Control, is done to Christ himself; and falleth under his severe Sentence and Judgement: And besides that, they help the Devil to augment his Kingdom; for by such Oppression of the Poor they draw them off from Christ, and make them seek unlawful Ways to fill their Bellies. Nay, they work for, and with the Devil himself, doing the very same Thing which he doth; who, without Intermission, opposeth the Kingdom of Christ, which consisteth only in Love. All these Oppressors, if they do not turn with their whole Hearts to Christ, and minister

to, or serve, him, must go into Hell-Fire, which is fed and kept alive by nothing else but such meer Self, as that which they have exercised over the Poor here.

Scholar.

But how will it fare with those, and how will they be able to stand that severe Tryal, who in this Time do so fiercely contend about the Kingdom of Christ, and slander, revile, and persecute one another for their Religion, as they do?

Master.

All such have not yet known Christ; and they are but as a Type or Figure of Heaven and Hell, striving with each other for the Victory.

All rising, swelling Pride, which contendeth about Opinions, is an Image of Self. And whosoever hath not Faith and Humility, nor liveth in the Spirit of Christ, which is Love, is only armed with the Anger of God, and helpeth forward the Victory of the imaginary Self, that is, the Kingdom of Darkness, and the Anger of God. For at the Day of Judgement all Self shall be given to the Darkness, as shall also all the unprofitable Contentions of Men; in which they seek not after Love, but meerly after their imaginary Self, that they may exalt themselves by exalting and establishing their Opinions; stirring up Princes to Wars for the Sake of the same, and by that Means occasioning the Desolation of whole Countries of People. All such Things belong to the Judgement, which will separate the false from the true; and then all Images or Opinions shall cease, and all the Children of God shall dwell for ever in the Love of Christ, and *that* in them.

All whosoever in this Time of Strife, namely, from the Fall to the Resurrection, are not zealous in the Spirit of Christ, and desirous to promote Peace and Love, but seek and strive for themselves only, are of the Devil, and belong to the Pit of Darkness, and must consequently be separated from Christ. For in Heaven all serve God their Creator in humble Love.

Scholar.

Wherefore then doth God suffer such Strife and Contention to be in this Time?

Master.

The Life itself standeth in Strife, that it may be made manifest, sensible, and palpable, and that the Wisdom may be made separable and known.

The Strife also constituteth the Eternal Joy of the Victory. For there will arise great Praise and Thanksgiving in the Saints from the experimental Sense and Knowledge that Christ in them hath overcome Darkness, and all the Self of Nature, and that they are at length totally delivered from the Strife; at which they shall rejoice eternally, when they shall know how the Wicked are recompenced. And therefore God suffereth all Souls to stand in a Free-Will, that the Eternal Dominion both of Love and Anger, of Light and of Darkness, may be made manifest and known; and that every Life might cause and find its own Sentence in itself. For that, which is now a Strife and Pain to the Saints in their wretched Warfare here, shall in the End be turned into great Joy to them; and that which hath been a Joy and Pleasure to ungodly Persons in this World, shall afterwards be turned into eternal Torment and Shame to them. Therefore the Joy of the Saints must arise to them out of Death, as the Light ariseth out of a Candle by the Destruction and Consumption of it in its Fire; that so the Life may be freed from the Painfulness of Nature, and possess another World.

And as the Light hath quite another Property than the Fire hath, for it giveth and yieldeth itself forth; whereas the Fire draweth in and consumeth itself; so the holy Life

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of Meekness springeth forth through the Death of Self-Will, and then God's Will of Love only ruleth, and doth all in all. For thus the Eternal One hath attained Feeling and Separability, and brought itself forth again with the Feeling, through Death in great Joyfulness; that there might be an Eternal Delight in the Infinite Unity, and an Eternal Cause of Joy; and therefore that which was before Painfulness, must now be the Ground and Cause of this Motion or stirring to the Manifestation of all Things. And herein lyeth the Mystery of the hidden Wildom of God.

Every one that asketh receiveth, every one that seeketh findeth; and to every one that knocketh it shall be opened. The Grace of our Lord Jesus Christ, and the Love of God, and the Communion of the Holy Ghost, be with us all. Amen.

Heb. xii. 22, 23, 24.

Thank ye the Lord, for ye are now come to Mount Zion, to the City of the living God, to the heavenly Jerusalem, to the innumerable Company of Angels, and to the general Assembly and Church of the first born, who are written in Heaven.

And to God the Judge of all; and to the Spirits of just Men made perfect; and to Jesus the Mediator of the New Covenant.

And to the Blood of sprinkling, that speaketh better Things than that of Abel. Amen.

Praise, Glory, and Thanksgiving, Honour, Wisdom and Power, be unto him that sitteth on the Throne, to our God, and the Lamb for ever and ever. Amen.